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THE KAPPA ALPHA THETA.

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VOL. VII.

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NO. 1.

After Vacation.

AFTER vacation we start life anew,
 After vacation;
 We return with new zest to the work we must do
 After vacation.
 We've tramped on the mountain, we've breathed the sea air,
 We've roved through the country in freedom from care.
 With both joy and regret we set out for the station
 After vacation.
 After vacation again we return,
 After vacation,
 To the work to be done or the lessons to learn,
 After vacation;
 Some back to our colleges, some to our schools,
 And some to our homes where a baby king rules;
 But we feel that we work with renewed inspiration
 After vacation.
 Oh, long we remember the friends we have met,
 After vacation,
 And wise Nature's lessons we do not forget
 After vacation.
 The sky is still set in the deepest of blues,
 For the forest appropriates all other hues,
 And we find we still long for outdoor recreation
 After vacation.
 And just one sad thought intermingles, perchance,
 After vacation,
 Of that time—and it may not be far in advance—
 After vacation,
 When Charon's dread boat grates its keel on the shore,
 And the grim boatman parts the dark waves with his oar,
 Then may we renew each fond earthly relation,
 After vacation.

P. R.

THE DISAPPOINTING THING ABOUT GIRLS.

THE true essayist never apologizes. Only omniscience will he admit to be of higher intelligence and of a more acute discrimination than himself. But it is readily apparent that a member of the male sex deliberately choosing such a subject as the above would do well to make all preparations for prompt self effacement. Therefore let it be well understood that the subject is formulated by one of the disappointing class, and that the writer will defend only his own facts and deductions.

Let it also be well understood that the writer does not propose to deal at all with any questions relating to the physical features or moral qualities of girls. That ground is altogether too dangerous. No, this effort relates neither to the æsthetic nor to the ethical, but simply to the material, the sordid, and the gross.

This discussion is justified by the existence of two grand facts which will hardly be seriously disputed:

I. All avenues of employment are crowded by girls.

These may fairly be divided into two classes: Those who must earn their own living, and those who prefer to earn their own living in whole or in part for the sake of the independence thereby secured.

II. The claim is made by girls and their friends that they shall receive practically the same remuneration as men.

Now, it is at once and frankly admitted that there is nothing disappointing about girls from the æsthetic or ethical standpoint. It is regrettable that such a condition of things should exist as compels the assertion that there is anything disappointing about girls from the material standpoint.

No true admirer of the sex can desire that girls should need or wish to seek employment for the mere purpose of earning money. If girls sought employment only from motives controlled by philanthropy or enthusiasm, this discussion would be needless and purposeless.

We can therefore lay out of the account all consideration of those girls of great capability and ambition, who will succeed and defy disappointment in any calling or occupation.

In other words we are narrowed to the consideration of the average girl, or perhaps, more accurately, of the large number of girls who seek employment for the sake of the money return. Now it can be readily admitted that there is no inherent reason why these

should not attain to as high positions as teachers, as clerks, as secretaries, as workers in any department of business, as men. There certainly can be no just argument adduced why, if they as faithfully perform the same work, girls should not receive the same remuneration. It is undeniable, however, that girls do not attain as high positions in the various occupations in which they compete as men, and they certainly receive only one-third to one-half the remuneration men receive.

These two facts are certainly disappointing, but it by no means follows that because they are disappointing, that there is anything disappointing about girls. In other words, the circumstances may be aggravating, cruel, or hard, without the existence of any disappointing element in the subjects controlled by the circumstances.

But although circumstances undoubtedly control in this matter as in all others, to a great extent, a close observer will discover that the real failure of girls to attain position and receive emolument results from a radical defect in the girls themselves. This is the disappointing thing about girls.

The laws of business, the conditions of success in any occupation, will not be modified or changed to suit either the capabilities or weaknesses as of any sex or minority of those seeking employment.

This has been attempted over and over again by statute tinkering by timid and subservient legislators, by trades unions, and by other devices. Apparent success has, however, been invariably followed by failure.

The presence of certain qualities insures success; the absence of these qualities or any essential part of them drives the competitor from the ranks or reduces him to the dead level of mediocrity.

A simple law governs in this matter which is often, if not generally, ignored. The line can be fixed by a simple inquiry. Who fixes the remuneration and defines the rank, the employer or the employed?

This law prevails in all competitive business; why not to employment? Industry, force, originality, fertility of resource, tact, the power to apply the means at hand to the result desired, these and other qualities that readily suggest themselves, are the determining factors in the success of the lawyer, the physician, the clergyman, the banker, the merchant, the railroad man, of every business man, and of every business.

These qualities in the employed compel recognition by the employer just as surely and more quickly than by the capricious public in independent business.

The application of the principle to all trade disputes and troubles needs no pointing out.

If any occupation or those engaged therein fail to receive proper recognition and advancement either in position or employment, the reason can readily be determined by the application of this law.

This discussion is like a political argument in this, it is not supposed to settle anything. It cannot, therefore, be improper to close this paper with two questions and to pause for a reply.

I. Do girls in accepting employment content themselves with a moderate, faithful, and mechanical discharge of the duties of the position, or do they immediately apply themselves to the task of thoroughly mastering all its details, of improving on the originator, of inventing new ways and means, of accomplishing more by better methods than was ever done before, in fine, do they master their trade or are they slaves to their trade?

II. If the first must be answered affirmatively, is not this a disappointing thing about girls? If the latter, the discussion ought to be continued.

ONE OF THE DISAPPOINTED.



WOMANLINESS.

THIS subject which is of vital importance to us, is one that we very often neglect, yet here lies our greatest power.

As college girls we are so occupied with the vastness of the world of learning, and so intent upon making ourselves capable of the topmost heights that we too often forget that our chiefest charm and most sacred power is one that may be blighted, yes even destroyed by thoughtlessness.

The elements most potent in womanliness are those that seem in themselves not powerful but which have a peculiar, an innate strength that storm and trial seem to increase. Tenderness and sympathy are not in their nature forcible, but who would see woman robbed of these characteristics? How they broaden and deepen! Woman in every other particular strong, if deprived of these is narrow and selfish. All love is taken out of her life, all gentleness and pity, and all desire for the good of others.

How much the one word truthfulness suggests. Nothing more surely destroys a woman's power than to say even little things that she does not mean. Truthfulness does not necessitate either rudeness or brusqueness, but it does demand integrity, and the accomplishment of "charming manners," popular as they are in our day and really admirable as they are, cannot for an instant be sought at the cost of honesty. Absolute sincerity is such a power for our womanhood that we cannot afford to tolerate insincerity for any cause.

Earnestness of purpose is a constituent that adds incalculable strength to womanly character. This it is which keeps her firm in her convictions and purposes, however storms of popular sentiment may oppose. A woman without a purpose, constantly changing her plans, wandering through life attempting to be always on the popular side, is a weak, contemptible person and has no part in the true noble womanhood that commands respect everywhere and is the embellishment and honor of our age.

The most beautiful as well as the strongest element of the true woman is purity. It is not enough that she be pure in word and deed but in thought as well. That mind only is truly noble that is the home of pure, refined and elevating thoughts. Here the way is very clear; direction is given in those holy words, "Keep thyself unspeckled from the world."

But the woman who realizes the nobility of her position will not be satisfied to cherish those qualities inherent in her nature only; she must advance and to this end education and self-reliance are made her ministers. Often do we hear the tale of woman's bondage in early centuries and of the high position given to her today. It seems to have been *given*, at least in the judgment of many, else why is there such an outcry concerning it?

Is it not a credit to this age that woman has won her way to recognition? That heathen customs have been broken down and she has at last taken the position for which God fitted her? We are weary of the sentimentalism that prates of the exalted position *given* to woman. She has but assumed her share of the world's work and is performing it with ease, and all she asks is that she may receive the courtesy due to woman and a fair recognition of her attainments. Education is necessary for her highest development, but with it come the greater opportunities and greater responsibilities; these are continually and rapidly increasing. The many causes that need assistance, the many wrongs that need resistance may well make us tremble; they are appalling. But let us be true to the trust given us, true to self, true to the world and true to God, and "who knoweth whether we are come to the kingdom for such a time as this."

It is a painful fact that there is a dark side to the picture, that many women are careless of their opportunities and powers, that more selfishly consider their own pleasure before all else, but these cannot be reached directly; it is through the educated that they must be helped to higher things.

Yet intellectual strength is useless without true, womanly character back of it. All the great nations of history that have fallen have done so through want of character. There has always been increase of wealth, of strength and of pleasure, but also excess and decay. So woman if with her greater advantages and larger privileges, if with her broader field for growth she at all forget her womanly nature or carelessly assume anything that is not refined, the want of womanly character is felt immediately, her scepter is broken, her power forever destroyed.

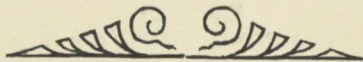
Let us take a new illustration: In the magnetic needle there is a characteristic, a potency that is little understood; a natural force that tends to keep it always in one position, turn it however you may. We say that it seeks the north pole, and if that be its purpose, true and steadfast is it ever.

In every woman's heart there is a power that is not understood, but which is known as surely to exist. It is that element which would always keep her away from coarse, cruel, cowardly acts, and which tends to keep her true and noble, pure and unselfish; that which would make of her an earnest, useful gentlewoman.

This tendency it is, which if unfettered, if free to direct us, will make of each of us a womanly woman "with brain and heart working in conscious harmony and rhythm with the great scheme of God's great universe, on toward her being's end."

L. M. W.

Epsilon.



WOMAN IN THE ARENA OF REFORM.

IN all populous centers of civilization and society the most careless observer cannot fail to note and involuntarily contrast the forbidding and unwholesome quarters of the poor, and the fair and attractive surroundings of the rich; the wretched and dilapidated abodes of the needy, and the palatial homes of those who "surfeit with too much." But where hundreds contrast the outward appearance, only a few, as they pass, think of the social barrier between the inmates of the tenement and the palace, or question what has caused it to create such significant social uneasiness and grave discussion by the students of sociology.

It is not the object of the writer to suggest or formulate measures to eradicate this social wall, but chiefly to discuss some of the social wrongs which form its base upon which, for decades, have been heaped ethical, moral, and religious hypocrasies, and to consider through what avenues woman may aid struggling man to eliminate this social mountain.

That we have the rich and the poor is only the inevitable result of the individual struggle of the masses, and the ascendancy and lucrative reward of genius and zealous endeavor, and the corresponding meagre success and compensation of mediocre talent and indifferent labor. These powers and capacities of the mind and body combined with sturdy, honest effort, should form the basis of a greater or less success and justly determine one's wealth or poverty. But today we are living in an era when enormous fortunes are inherited, and pecuniary success is often attained by bold and reckless risks and hazardous speculations, and many a man owes his increasing fortune to business intrigue and stratagems that savor of the unscrupulous and unwholesome machinations of the gambler. The honest and conscientious man in the marts of trade or speculation is duped by the duplicity of his designing neighbors and associates; the artisan and common laborer are subject to the caprice of the shrewd and artful agents of corporations and manufacturers, and even those of the poor who are worthy our aid and sympathy are not removed from men and influences that operate to make them poorer.

Scheming politicians proclaim on stump and rostrum what their

party has done and will do to alleviate the burdens and reform the social conditions of the masses; the Church condemns the hypocrisy of the politicians, lifts up her voice in execration against their corrupt machines and moral rottenness, deplores the wretchedness of the immediate poor and yet sends funds to remote heathen missions to save souls; liberal thinkers and social leaders wonder at the cant of the church, doubt its sincerity and denounce its mockeries; protest against monopolies and trusts, the multi-millionaire, the thoughtless extravagance and wanton waste of profligate luxury, and with all their vigorous and startling arraignment of odious methods and unprincipled men have failed to achieve any pronounced social reform.

If then the unbiased and thinking mind so strongly condemns the abuse and coercive power of money, is it any wonder there is a threatening clamor rising from millions of poor, ignorant and untutored toilers against these plutocratic sovereigns and opulent parasites of society, who squander with lavish hand the wealth the toiler has created at the expense of severe labor, bitter denial and unjust oppression. The wrathful resentment of the honest laborer is not prompted from the keen analysis of political and social disorders as the burning indignation of the social student, but it is no less righteous if not as tolerant and shows that where reason, tempered by education, submits under protest to unjust laws and conditions of society and state, ignorant minds without wilfully intending to defy law, roused and goaded by causes and conditions they do not understand, spurred on by a desire to crush and humiliate those who have caused their wretchedness, united by a bond of sympathy and desperation precipitate riots, wars and revolutions which date back to the Grecian and Roman republics, and have been repeated in almost every civilized government in the succeeding centuries.

Rebellious rioters and organized insurrectionists revolting against the oppression of social and statute laws, guided by the inherent sense of right and justice seek redress through violence, overthrow the sway of dominant power and establish new governments. Redress is sometimes sought by the more conservative through the organization of a new party whose platform embraces those principles of reform and justice which invite the thoughtful consideration and votes of all sympathizers. It is the agitation of social and political wrongs augmented to national issues which create new parties that decimate the ranks of the old and corrupt. A few

men opposed to the political demagogues and charlatans fostered by party ties and jealousies, interested in the welfare of their neighbors, the public and commonwealth, desert the old parties and form the nucleus of a new.

Such a party has sprung up in the South and West and numbers among its adherents many able women who are doing quite as effective work for their party as their more skillful and experienced brothers. It is the sob and distress of the oppressed that rouses the sympathy of woman and when roused it becomes a moving force to abolish pernicious wrongs and establish justice. Woman has given measureless aid and support to all great reforms. Did she not first rouse the sentiments of a nation against the barbarous practices of slavery? Has she not exerted tremendous power to mitigate the evils of intemperance? And if she assumes the privilege and liberty to denounce corrupt parties and laws in political gatherings who will challenge her right or fitness? If she shall be given the right to vote, which should be the prerogative of every loyal, intelligent and educated citizen, male or female, why should she not espouse the doctrines of reform and equity from the platform? When political leaders and legislators are bribed to enact laws to favor monopolies and corporations, when they become the cormorants of financial power and deaf and mute to the demands and entreaties of the poorer classes, is it not time woman should decry these menaces to social liberty and support measures for relief?

What a united band of determined women could do in the political arena, for reform and social rectitude would be limited only by their vigilance and moral chastity. The church has long been accorded to woman as her privileged domain in which to consummate social achievements peculiar to her ambitions, and it is perhaps in the church that she can exercise the most power and excite the least derision and opprobrium from snobs and scoffers.

The church has long been under the thralldom of its aristocratic officials and supporters; they have raised beautiful temples of worship; they have disbursed funds for charities and missions; they have zealously adhered to the sectarian principles of their creed, but have they cherished and exalted the tenets of kindness and humanity by succoring the unfortunate and needy? How many of them have rescued an orphan from the vices of the street? How many have been moved by compassion and love to visit the retreats and hovels of the destitute and helpless? Have they ever sought the garrets and asylums of outcasts to reclaim them from moral de-

cay and social exile? Do they not surfeit in luxury, ignoring the thousands who are driven to despair and madness by want, and causes they cannot control?

How long will the church accept offerings from these moral cowards who scorn to associate with those lower in the social scale? How long will intelligent society affiliate with these spiritual lepers who are callous to the sufferings of the unfortunate? The clergy are under the domination of these sordid pharisees, and seldom dare to voice sentiments other than praise and adulation of them. There are men possessed of riches who give freely to the needy, there are philanthropists who deny themselves that others may not suffer; there are ministers who fearlessly denounce hypocrisy wherever manifest, but instead of a hopeless few we need a world of them.

Is it not the mission of the church to encourage and perpetuate those principles of charity and love which foster social harmony and accord? Is it not the aim of the church to incorporate into our daily deportment those principles of virtue and fraternal fellowship which shall incite us to

"Let our chiefest mission be
To make ourselves the noblest that we may;
And second, to enoble other men;
Because the great Christ passion to redeem
Burns in our hearts, and life is but half lived,
Unless we feel that men have touched our robes
And virtue has gone out from us."

These are the words of one of our modern authors and poets and couch in simple and felicitous speech, sentiments that should actuate our conduct and mold our ideals. These are the tenets of humane philanthropy that women could nurture and promote with untold influence by individual and organized movements in the church. There is no clique of religious imbeciles who could long withstand the quiet and pacific admonition of pure and noble women. It is hard to conceive of men so perverse and captious they could not be assuaged and fashioned by woman's cheerful and zealous example.

Woman can teach man that religion is not a condition of his soul that gives him license to extol the Infinite one day in the week, and to be a monstrous rebuke to any decent code of behavior the other six.

One of our liberal and learned clergymen has said that religion is natural, meaning the natural conduct of an upright life. Another orthodox but practical, says, that if we conducted our churches on the business principles with which saloons are conducted and kept them open all night, there would be less vice and fewer would re-

sort to saloons and dives to drown their woes and misery in drink and debauchery.

Then why not inculcate into the church those business principles which shall redeem it from the reproach and stigma it has suffered through the apathy of its patrons? Why not propogate, through the church, those maxims of fellowship which disregard all creeds, except the creed of humanity; preclude the rancorous envy of caste, and arrest the strained relations between master and servant, capital and labor? Women could teach the intellectual and rich to be helpful and generous to the poor and ignorant. The latter are oft-times almost irresponsible for their prodigality and indigence. They may be under the pall of inherited disease, moral and physical; they are prone to the influences of youth; their minds may become warped by evil environments. Such as these should excite our pity, not our spleen; arouse our "passion to redeem," not our passion to subdue. Men who are endowed with attributes and talents which bring them ample success should share their plenty with those of dwarfed capacities. As nature has lavished her gifts on them so should they freely give of their abundance.

Woman's influence in the home is so hackneyed a theme that to dwell upon it here, even briefly, would seem almost presumption were it not for the evolution of ethical and moral complications which were foreign to civic condition but a few years ago. So rapidly does our population increase, and develop and multiply perplexities, that customs which were popular social laws yesterday become mischievous and menacing evils tomorrow. Or as Lowell has happily expressed it,

"New occasions teach new duties, time makes ancient good uncouth.
They must upward still and onward who would keep abreast of truth."

Woman should be watchful and anticipate the grave issues that are to confront her sons and daughters. These issues are to be resolutely faced and approached in an earnest spirit of conciliation and adjustment or they will kindle domestic wrangles, paralyze society and provoke factional feuds that undermine stable government. Any education that disregards the problems that are now engrossing the attention of the devotees of reform leaves out of its curriculum one of the most potent factors that shapes the triumphs or downfall of governments. Mothers should infuse into the mind of the child, engraft into the nature of the youth, and emphasize by example those rudiments of behavior which are revealed in the unfolding of every kind, true and generous soul. So primary and deep

rooted should these principles be that they will fortify to traits as fixed and steadfast as characteristics inherited through many generations. When our actions are the embodiment of these principles, then we shall eschew the platitudes of the pulpit; then we shall be superior to the votaries of belief, for,—

“’Tis not what we know,
Nor yet what we believe, but what we are,
That fashions our Hereafter as our Here.

This truth is founded on the evidence of human conduct and is as true of the present and future of our terrestrial life as of the hereafter of a supposed celestial one.

J. B.



Voices from Norway.

RUSH! A mournful stillness holds the sea.
Hushed as if some warning spirit breathed the word.
Had Earth filled her lungs with every breeze that blew?
And does she with bated breath survey the voiceless calm?
Though midnight would claim its hallowed hour, its royal foe
Now pauses at his zenith. A midnight sun sits king enthroned.
Some wind-deserted clouds had formed a golden dais,
While fleecy vapors nestling in their folds
Form hangings richer than those of oriental lore,
And of warmer hues than a tropic's gayest flower.
Each lurid ray with touch uncanny, paints some landmark
With fantastic tint. The jagged rocks whose two-fold form
The glassy wave divides, stand like marshaled giants,
And their features, hard and gaunt through the beating of the
storm,
Now in the softened glow assume a mildness e'en alluring.

But hark! A movement breaks the peace, a slender skiff has shot
From out the shade. Its oars are plied with noiseless strokes.
But now they pause, and trembling as an egg-shell, lies
The craft upon the glowing surface of the fjord.
The sun above is crowned with such imperial strength,
That every form would boast to claim him king.
But the maiden guide of the craft is cast in such ethereal mould,
Surely all creation would join to hail her queen.

Was not nature conscious of her presence? For her beauty grew
more mild
And a seeming tenderness responded to the pathos of Erma's
eyes.

Erma, the child of Nature, she was called on Walton fjord.
For this fair child had nature ravaged all her store;
And now as she stood with upturned face watching the mid-
night sun,

It seemed that there could be no nobler monument of nature's
wealth.

Perfect! There was nor error, not a fault—yet
Why did those eyes now full of thought, seem so strangely cold?
Had not nature reserved for them the fairest of heaven's blue?
Yet something was not there. Nature's power had failed.
Was the maiden conscious of the failure?
Or did that longing, pleading look speak of a deeper care?
But now her voice gives utterance to the words her face would
speak:

"What is Odin? Is he such a warrior as they say?

And does he never cease from quarrel? Nature's storms are but passing moods.

When her tears are dried away, how sweetly she smiles again!"

* * * * *

It was long ago that a raging storm such as even Norway Shrank to see, when the sea and sky seemed locked in fierce embrace,

And the breakers rolling higher, lashed the rocks crouched beneath.

They, in anger, strove to lift their sharpest crags,

That they might wreak their cruel vengeance on some evil-fated ship.

And now was the lightning glaring that it might pierce the awful gloom,

And reveal to trembling watchers the dark destruction of the sea.

A few stalwart vikings strode the shore with anxious looks.

"Odin has joined the battle. See those ghastly forms!

Hear their awful moaning. Woe to all who ride the storm!

May Valhalla save their souls!"

When the morning dawned so glorious, and the ruffled sea was soothed,

Still some anxious watchers lingered near the shore.

What was that nearing object, washing in the spray?

They found it, a broken foremast and a baby's lifeless form.

But they nursed it back to life with tender, loving care,

For that was Froken Erma, Nature's Child.

* * * * *

The midnight sun, unwearied yet, still shed its flood of gold
On the mountain top that rose so high, and the valley far below.
Now, midnight past, the spell is gone. Nature's soul returned,
And her breath brought a thousand voices, but one message they unfold.

From a cavern's hollow throat, all resonant with the sound,

Came the voice of distant water in soft and muffled tones.

While whispering breezes caught the echo and tossed it far and wide,

Till all nature seemed to vibrate to the cadence of one song.

Erma heard the message and a rapture filled her soul;

Nature had heard her pleading and had answered "Your God is Light."

And now the sun just sinking behind the Walton peaks

Left to the softened twilight a dream of holy peace,

For its speech had been of a higher light, a light of heavenly birth.

Morning dawned on Walton fjord fresh as a blushing bride;

She kissed flowerets, sleepy-eyed, and their drooping lids were raised.

Her glory pierced the deep ravine, her rays in its rivulet entangling,
 While all the birds in unison joined their morning hymn.
 No discord marred the beauty of the herald of the day,
 As Erma gazed and fancied she heard the voices say
 "Odin is perfect as the morn."

The glory fled from the eastern sky, and in its place
 Were clouds of gloom, while their sullen aspect chilled the air,
 And their hollow rumbling shook the sky till the warbler in
 rapid flight
 Forgot its happy song, and shrieks of piercing shrillness sent.
 Darker and darker grew the sky, till it seemed the avengeful
 night

Returned, when at the signal of one angry peal, the burdened
 heavens

Broke and shed their gathered waters far below.

The mountain torrent in one white sheet, speeds with fearful
 course

Hissing and writhing as a serpent mad.

It shook the cot on the mountain sides till fear seized every
 heart.

Yet Erma thrilled as if with the quickened beat of nature's pulse
 As she listened to the voices now rising through the storm,
 As they bore their solemn witness to a strength yet unrevealed.
 Erma all unconscious of the messengers so fleet,
 Caught the message as it passed her hurrying on.

"Odin is Strength," the voices say,—and the echo, "He is
 Strength."

In a lonely little dale far removed from the haunts of men,
 Where human art would seem a sacrilege, a temple most profane,

There the voices of the birds were the hymns that nature knew,
 And even they seemed softer in the wildness of the glen.

So sacred was this humble spot that heaven's softest ray
 Was scarce let pass unmellowed through the leafy depths of
 green.

A tiny flower 'most hidden by the shrubs and grasses 'round
 Depressed with sweet humility, bowed its head in simple grace;
 Purer than the spotless light that kissed its drooping form.

Its thoughts if ever breathed must needs speak of another
 sphere

From which, 'mid gentle breezes, its stainless soul had wafted
 o'er.

Erma stooped to catch a whisper as it passed from the petal
 lips

And from a voice so sweet, so mild, in accents low she heard,
 "Odin is the Pure One. We live His image to reflect."

*A bird amid the thicket now raised its joyful voice

And sang in mellow tones a gladsome hymn of praise.
The melody with its accents sweet the soul of nature thrilled,
Responding in measured numbers to the anthem's ringing notes,
Till all creation had joined in worship of its maker good and great.

When the song had died away its sweetness was soon forgot,
But it left a thought in Erma's heart never to be effaced,
Of a Being great and kind, the creator of all things good.

The child of Nature thus had learned from voices great and small

Of Odin's strength and goodness, of a purity so rare,
Of a light that was eternal and what was sweeter still,
Of a perfectness that blended all in one being, the supreme.
But who shall carry this highest message, the message of love divine?

Nature's forms could not bear witness. None was conscious of that love.

A human soul must be the bearer of a truth it alone possessed.

Winter's chilling breeze had come, the shrubs were stiff with cold,

And their shriveled, shrunken branches were hung with crystal ice.

But under a blanket of snowy white slept the flowerets free from harm.

The rocks that guarded Walton fjord were bristling with their spines,

And cast a sullen aspect o'er the waters' ruffled tide.

And all along the shore as far as eye could see

Were giant's fingers pointed downward as if in stern reply

They had answered to a cry for mercy from some hope despairing ship.

No more was the light skiff seen dancing on the ripples of the tide,

Nor the Froken's slender form far out upon the reef.

But it lay in a little cottage that stood beneath the cliff,

Pale and wan as a lily that had breathed the wintry air,

And like it would soon be sleeping in that long and dreamless sleep.

Sad and wistful were the eyes that had watched with longing gaze

For the coming of the twilight that took the place of day.

For when the sun had risen and peered through the misty veil,

It was chilled by a sight so dreary and a land so cold and bleak

That it wearied of its effort and soon sank back to rest.

A stooped and aged form now watched by the sufferer's bed,

And every movement, every look bespoke of love and care.

That form, though straighter then, had watched by Erma's infant cot,

And now with gentle touch her deathbed came to soothe.

Erma's eyes had lost their sadness and were filled with holy light,

For she had wakened from a dream of peaceful rest;
And where she saw revealed in Brenhilda's withered form
The lighted soul of love, "Odin is Love," she whispered,
And was answered by the voice, "With Him is peace."

Up the lonely mountain side winds a slow and mournful train,
And an echo from the rocks gives back the pipe's sad notes.
The summer birds are far away, unconscious of their loss;
The flowers asleep beneath the snow know nothing of the grief;
The child of Nature sleeps in quiet in a temple in the rocks;
The soul has gone to Odin, to its eternal peace.

E. R.

Alpha.



SHOULD WOMEN ENTER THE MINISTRY?

HERE is little need of discussing the question, should women study theology, for if it be granted as I am sure it will be, that woman is the peer of man and that the best interests of the world depend upon her advancement equally with that of man's, then it will be conceded that she needs a knowledge of theology as well as of any other branch of learning.

Nor would the first question, that of entering the ministry, need consideration were it not for two objections; for other objections as those felt by some people when seeing a woman in the ministry, or a failure to harmonize needs of the present day with those of the Apostle Paul's, ought not to hinder a progress we seem to require.

So the first objection to the question might be formidably stated by asking, has woman the strength to successfully do the work required?

That women are now in the work, and some of them during many years, does not fully answer the question. There are exceptions, it is said, to all rules, and the small number of women in the work, and lack of hoped for success in some of these numbers, leave the question as yet very problematical. This is not their fault so much as their misfortune; for in larger numbers and during a longer time it might be proven they suffer no greater disadvantages than do their brothers. But for the present we can only consider their past efforts and reason as to what they can do in the future. The ministry is a very exacting and complex work; for Sunday services are inevitable and must be attended in person, parish work must be done, or eventually the prosperity of the people will decline. It is true some parishes can afford a person to help the pastor and so save his or her strength. But larger fields have increased needs, and smaller parishes are now wearing out the energies of strong men. Is there hope for greater physical strength in our women? We certainly hope for no less when our care for physical culture is doing so noble a work. But we can hardly expect to change the ratio of female and male strength.

The second objection to our question is one relating to society. If we grant women have the needed physical strength, there yet remains the important question, is it best for humanity? Were the

question asked what is fundamental to our best earthly life, could the answer be other than good homes. A Christian life is included in the thought, but Christianity cannot govern during two generations without homes. So whatever serves to injure the home feeling is injuring the progress of Christianity. It may be too much to assert that this feeling will be weakened if our home relations should be changed, or that woman entering such a life work as the ministry would necessarily change the relations of home life. If neither of these contingencies occur, then is our solicitude in the question unnecessary.

But up to this date the register of a denomination giving woman a cordial reception to the University shows a total of seven hundred and twenty-nine names, of which thirteen are the names of married women working, as it seems, independently of their husbands, twelve more are working with their husbands though their licenses in the work are sometimes dated over forty years after that of their husbands, and thirteen appear with "Miss" prefixed. What the husbands of the first thirteen are doing does not appear. But the most charitable view taken would suppose them, if living, to be occupied with the home cares as are the husbands in city factories where the labor of women and children drives out other labor and weakens body, mind and purse. The second class, the twelve, may be like those of the first who have husbands living, or are valuable assistants to their husbands and in many cases seem to have entered the work with this latter thought prominently in view. The last class of thirteen can be said to have no home.

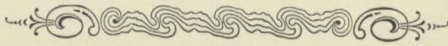
From these figures and from observation, the fact appears an interest is felt in the work by women, and that a few are willing to act as pioneers in the life, and so depart from the beaten paths in social customs; that they are anxious to bear aloft their light in the world and to do so with a greater or less independence of spirit; that the number is increasing, but mainly in connection with a helpmate, who shall assist in settling the question of co-operation and how to make better homes.

A view of the two parts of the question, woman's physical strength and the home influence, seem to make it necessary for a candidate for the ministry to study carefully the situation and decide between a life which will necessitate not only her constant care and effort but tax to the *uttermost* her whole strength, and that too with no real home in which to rest, and some other life in which she can do almost an equal work, but choose when she shall

do it, how hard she shall work, and enjoy continually the comforts a home provides. But it is a hopeful sign in the land to see this movement among women of entering more fully in the work of the ministry. There are some who seem peculiarly fitted for it, and by their engaging in it, incite every one to do their best at all times. And if they are not engaged wholly in it their best efforts are given the work, for they have been trained in its thoughts and have learned that degree of independence which infuses new life and activity into all our institutions.

So while we cordially welcome all who think best to enter the field, let us counsel each to regard the effect, not alone to themselves but to the world, as they say in substance, "Do as I tell you to do, not as I do," or "Do as I am trying to do."

A. M. SMITH.



SHOULD WOMEN STUDY MEDICINE?

THIS is undoubtedly a question of some interest to young women of the present age when it is no longer considered superfluous for women to be highly educated, nor degrading for them to make a practical use of this education, and in this way make themselves independent and self supporting. Thirty years ago it would not have been considered unreasonable to debate the question as to whether women should receive a college education or not, but times have changed and are changing. Women are coming to the front. They now acquire something more than a so-called "fashionable education," and are admitted to many places of great trust and responsibility. Today women may be found in nearly every profession and trade. The question as to whether women should study medicine is one that has already been settled, but apparently not quite satisfactory to all concerned. The precedent has already been established. Many of our medical colleges have already admitted women within their walls on equal terms with men, and undoubtedly they have pursued the study with equal credit to themselves.

The writer will not attempt to decide this important question, nor does he expect or desire to be quoted as an authority, but wishes simply to call attention to a few thoughts in regard to the study and practice of medicine, some of which may be applied to men as well as women.

The study of medicine, it seems to me, could hardly fail to be interesting and of great practical value to any one, man or woman, who has received proper preliminary education to pursue it intelligently and from a scientific standpoint. It is progressive in its nature. There are vast fields for research in all its departments. Unfortunately, it is not an exact science and we often hear it sneered at as compared with law, physics and chemistry, and the statement is often made that at best the practice of medicine is mere guess work. This, while manifestly unjust, contains some grains of truth. If the physician, like the mathematician, were able in all cases to demonstrate his problem and obtain the same result in every case then our task would be much lighter. But as has already been stated, the study of medicine is progressive and is approaching nearer and nearer to a definite science every year. The

microscope and laboratory have, within the past five years even, settled many points that have been the subject of mere speculation for ages.

A physician is generally addressed as "*Doctor*," a term that signifies one who has attained the highest degree of a faculty, one duly licensed to practice the "healing art." It also has another meaning which the laity sometimes give to it, unconsciously of course, "any contrivance calculated to remedy a difficulty or serve some purpose in an exigency." From a pamphlet that happens to be in my possession I clip the following: "The title Doctor is an honorable one, and one that should be conferred on medical men only, but see how it has been appropriated by other professions. There are doctors of philosophy, doctors of music, doctors of law, and doctors of divinity. There may, however, be an eternal fitness in this usurpation of this title for it would be difficult to find anything more in need of doctoring than law and theology."

The *study* and the *practice* of medicine are two quite different things. It is comparatively easy for the student in college to learn the symptoms, diagnosis, and treatment of certain diseases. By prolonged and diligent study the origin and insertion of muscles, the relations of nerves and arteries, and in fact a knowledge of the whole anatomy of the human body can be obtained. The long and complex graphic formulæ of the carbon compounds seems almost an insurmountable barrier, but these are nothing compared to the difficulties and perplexities that await the practicing physician all along his professional pathway.

We cannot say that any given disease invariably presents itself so and so, that it always runs such and such a course, and that it must be treated with this or that remedy. True there are a general set of symptoms and a general line of treatment; but the symptoms and treatment of a given disease are no more alike in two individuals than are the features of the same individuals.

An eminent London physician, in speaking of the practice of medicine to us said: "It is a melancholy attendance upon misery, a mean submission to peevishness and a continual interruption to pleasure." There is a good deal of truth in this statement, although to the physician who is in love with the profession, and who practices it for the sake of the good he can do to suffering humanity, the picture would seem to be shaded rather too deeply. True, in the practice of medicine, as well as in any other profession or trade, there are many disagreeable and arduous duties to per-

form, and the most earnest efforts of the most conscientious physicians are too often not only not appreciated but even condemned. But there is, as in other professions, a bright side, and many laurels to be won.

Physicians are brought in contact with all classes of people and under the greatest variety of circumstances. If he is true to his calling he will administer to the poor as well as to the rich. He sees the results of all forms of vice and iniquity. He is trusted with secrets of the most delicate nature, and more than this he is trusted with the very lives of his patients.

Thus to the actual work to be performed is added a heavy weight of responsibility. The duties of physicians are hard and of a nature that wears upon the individual, therefore he should be strong physically as well as mentally. Many physicians break down and die young from the lack of physical strength to endure the hardships of their profession.

Undoubtedly there are women who have been successful in the practice of medicine, although the writer cannot speak from personal acquaintance with any of them. But are women, as a rule, taking for instance those who have received or are pursuing a college course—is there one out of fifty who is by nature properly constituted to be successful in performing the duties of a practicing physician? This question is applied to women as a class. There is occasionally a woman who is better qualified to do manual labor on the farm and peddle her vegetables and buttermilk than to perform the menial duties of a housewife, and so there may be occasionally a woman who is better qualified to practice medicine than to make use of her education in any of the other callings that would seem better suited to the majority of her sex.

Women as a rule are too tender hearted and sympathetic and æsthetic to be constantly brought in contact with the many scenes of pain and suffering and death that form a part of the daily life of the practitioner of medicine. While physicians should be tender hearted and sympathetic in a degree, yet there should always be that firmness and fortitude present that is more a natural characteristic of men than of women. Certainly *many* of the duties of physicians would be entirely unfit for women to perform, and to narrow down the scope of their practice to certain special lines where their services might be preferred would prevent them from making practical use of a vast amount of knowledge that they must necessarily acquire in order to become "Doctors of Medicine."

The practical duties of physicians seem to be ill adapted to the peculiar tastes and sentiments of women, and the fact that very few women have entered the profession seems to substantiate this opinion. There is another objection—and this is not introduced as a joke—that for women, medicine and matrimony would be most incompatible for reasons that are apparent and need no further comment.

The writer would not wish to speak disparagingly to any member of the Kappa Alpha Theta who has decided to cast her lot with the medical profession, but would gladly extend to her the "right hand of fellowship" and wish her the greatest success in her undertaking. Yet it is his honest opinion, which he does not desire nor expect to be accepted as conclusive proof that the practice of medicine, from its nature, is not a calling that is best suited to women. My advice to any young woman who is considering the question for herself would be the same as it would to any young man under the circumstances. If there is anything else that you would be satisfied to do and make a life work, do it by all means. If not, then study medicine. Go at it with a will and make up your mind to put your whole strength and energy and life into the work.

M. D.



THE GREAT MAJORITY.

A TOAST GIVEN AT A RECENT THETA SPREAD.

“GOD made them, therefore let them pass for men.” Holmes says that in every conversation between two persons, there are really six persons engaged. For instance, in a conversation between James and John, there are three Johns and three Jameses,—the real John as he is known to his maker, John's John, the person John thinks himself to be, and James' John, the person James thinks John to be. Same with the three Jameses. Or I think it might be put,—John's John, or John at a premium, James' John, or John at a discount, and the real John, or John at par.

So there are really three majorities: They as they really are, they as they think they are, and they as we think they are. Of the first, as they really are, as known by their maker, we of course cannot speak. In order to know the second, they as they think they are, (John's John) one would have to gain admission into their minds and thoughts; but as said minds and thoughts are of so small capacity, we cannot hope to effect an entrance into them, and will have to pass over what they think themselves to be.

On the third point however, they as we think they are, we can speak intelligently and fully. From the time of his first “pants” to his last ones, (which are usually for breath) man entertains the flattering idea that he is a being far superior to woman, that he is born with body, brain, rights and privileges, which woman does not, cannot, and ought not to possess. This idea grows with him, and although things are constantly occurring which show him his error, yet this idea is like Prometheus' liver—just as often as it is removed by the vulture woman and her achievements, it immediately grows again.

When a young man enters college, and especially a co-educational college, his idea of his own superiority is of gigantic proportions. Freshman year he looks upon the ladies in his class as so many supernumeraries, who serve only to be counted in to lessen the class tax. The Apostle Mark says, “Salt is good; but if the salt have lost its saltness, wherewith shall ye salt it?” Well, freshness is good; but if the fresh shall lose his freshness,—but then *he never does*.

Sophomore year this idea of superiority is at its maximum; it has increased until it has completely absorbed the young man, and we can no longer see the young man, but only the idea.

Junior year it begins to dawn upon him the girls have brains and know how to use them, and that intellectually they are his equals; he begins to fear that if *all* the red ribbons at commencement do not go to the girls, it will be because the number of girls is not equal to one third of the class.

Senior year, if he is honest, he is obliged to confess that the girls are fully his equals, and often his superiors; and he graduates with unbounded respect for women in general, and co-eds in particular.

But "with all their faults, we love them still," and inasmuch as "God made them, therefore let them pass for men."

M. L. M.



CLARA FRENCH.

THE life of Clara French held more of promise than of fulfillment. Her nature was strong in patience, her force spent in serious and quiet preparation. Thus, when in the autumn of 1888 she was called to the higher and celestial service, she had but just entered upon that vocation of teacher at Wellesley College to which she looked forward with loyal earnestness as the beginning of her life work. She left behind her small record of obvious achievement, or of definite lines of outward activity. Her activities were within her own spirit, her achievements rather in character than in deed. Of the inner workings of such a life as hers, little can be said. Its secrets are hidden with the mystery of that great underworld of latent forces which slowly, in darkness and silence, work their way to self-expression. No one more than Clara French would dread any approach to publicity; and none whose lives were near her own could now seek to violate the noble reticence which set her apart from others by a peculiar dignity. Yet for the sake of the many who honor her, it is fitting that one example of her genuine and scholarly work be preserved; and such an example will tell its story better if prefaced by a few notes concerning her outward life and a few suggestions concerning the growth of the mind and spirit within.

Clara French was born July 30, 1863, in Syracuse, New York. She was the only living daughter of John H. French, L. L. D., honorably identified for many years with educational work of various kinds. Before she was four years old, the family removed to Albany, New York. When she was seven they went to Burlington, Vermont, where the rare beauty of lake and mountain sank deep into the child's nature, and gave her a feeling of home to which she returned with clinging affection of memory through all her later years.

A friend writes about her as a little girl: "No child ever played with heartier enjoyment than Clara. One of memory's pleasantest pictures is her glowing face as she came in to tell me of the fine time she had been having with her sled. She did not care so much for the society of children of her own age in the house. She preferred to 'help me' about my work as secretary to her father.

"One of her most noticeable traits as a little child was her interest in everything about her. She was never dull. There was a bright, alert expression in her face that kept you constantly expecting

something. Her progress was steady. She was able to concentrate her attention upon a subject at will. She wasted no time vacillating, but decided to do a thing and went directly and simply about it. As might be expected, she was remarkably truthful."

Eager interest in living, energy, decision and sincerity—these as they marked her character at the beginning, remained with her to the end. Almost the same traits are signaled in a letter from another friend, written about her later girlhood:—

"I was strongly impressed with her truthfulness, honesty, conscientiousness, and purity of thought and act. She was introspective and analytical, even at that age, and studied her motives of thought and deed. I believe her inmost thought could bear the strongest sunlight. Clara was sensitive and ardent in her affections. Her sympathy with the sad and sorrowing was expressed less by words and tears than by her deep silence. This silence was one of her peculiarities; it was a silence of her whole being, and in it lay much of her power. She was, in general, reticent relative to her own convictions and emotions.

"Clara's lessons were a pastime rather than a task. Her clear, incisive intellect seemed to penetrate at a glance to the very depth of the author's meaning. She knew nothing of intellectual toil or effort in those days.

"Clara's acquaintance with natural sciences—mineralogy in particular—was quite remarkable in one so young. She had a little cabinet which was her special pride. She delighted in giving me her little 'lectures' upon her 'stones.' 'Flowers are sweet and pretty,' she said 'but not so pretty as stones. I love stones best.' At the age of fourteen, she assisted in classifying and arranging the cabinet in the Mansfield, Pa., Normal School. Her interest in this subject grew steadily. Her collection had become quite large before she entered college, and I could not but feel and express regret when I found her attention diverted to literature. I had looked for her to make rapid strides in the sciences, and I believe the change was not made without many misgivings and regrets on her part."

A significant period in Clara's life was spent at Indiana, Pa., whither the family moved in 1878. Here she prepared for college in the Normal School of which her father was principal. In 1880 she returned to her beloved Burlington, where she took her freshman year at the University of Vermont. During this year she was confirmed in the Episcopal Church, of which her parents were members. In the autumn of her sophomore year, she entered Smith College,

where she was graduated in June, 1884. A year of graduate study in literature at Oxford, England, was followed by a year and a half of teaching in the Normal School at New Paltz, Ulster County, New York. The winter of 1887-88 she spent at Cornell, where she received the Master's degree in the spring. In September, 1888, she went to Wellesley College, where she had been appointed instructor in the department of English literature. After less than two weeks of work, she was stricken with typhoid fever, and died on the 6th of October. She was twenty-five years old.

No life could have been outwardly more uneventful. Passed almost entirely within college walls, it knew no obvious excitement or romance: passed, with the exception of a year and a half, in distinct preparation, it was to all seeming broken short at the very moment of fulfillment. Yet the quiet years were full of eager outreaching toward the two supreme realities of Truth and Passion; and to those who knew her best, the life was manifest as a completed whole, in which a noble and definite development was perfectly achieved.

Of Clara French's brief twenty-five years of earthly life, the most critical and decisive were those which she spent at Smith College at Northampton, Mass.

Women's opportunities for a broader education were then comparatively new, and women's colleges had not yet passed out of the experimental stage. The conditions of life which they offered were in some ways singularly interesting. Simpler in many respects than at present, and inferior in scholarly equipment to the colleges of today, they were yet permeated by a spirit of fresh enthusiasm and high ambition which went far to compensate for defects in machinery. The three hundred students gathered at Northampton were athirst for wisdom and for experience. They were mostly from New England, and the moral strenuousness of the old New England stock showed itself sometimes in an over-minute excitability of conscience. They were modern girls, with the modern impulse to challenge the foundations of faith and to analyze the finest fibres of character. It was natural that a certain tendency to exaltation and morbid introspection should not always be avoided. But any unfortunate elements in the life were largely counteracted by the sane and inspiring beauty of the surrounding nature, by the wise guidance of certain Professors, and by the vistas into world wisdom as well as into world-problem constantly opened through study. In this vivid young community, Clara French soon became

a prominent figure. She was strong, effective, self-possessed, with a large and easy cleverness that commanded notice. Although a mere girl, she already, by appearance and manner, gave the impression of maturity. This impression, however, was misleading. She had awakened before she came to that self-consciousness which is always tumultuous and chaotic with strong natures in youth. In spite of her outward quietude, she had not yet found her true self; and the intensity of her nature threatened in those days to be self-consuming. Uncontrolled except by surface stoicism, conflicting forces drove her through her college years from phase to phase of experience. Her intellectual life was as yet comparatively undeveloped. Books, of course, were devoured: Carlyle, Emerson, Shelley, George Eliot, Arnold, Clough, and—he was a discovery in those days—Browning. Class work opened the way for endless discussions of the great problems, psychological, theological, social, which are usually attacked with audacity in inverse ratio to age. But it yet remained true, as it had been true in childhood, that intellectual effort was unknown to Clara French. She was content to rest in her instinctive and natural power, and she knew as yet nothing of absorption in the pursuit of abstract truth, or of that disinterested devotion to pure scholarship which was to form so large a factor in her later life. The line of her conscious development in those years was mainly ethical. They were years of growth and struggle. Life was no easy task to her, then or ever, but she met it with high courage. She did not carry away from Smith College a disciplined or perhaps even a thoroughly awakened intellect; but she carried away something better, a character of which the trend towards selfless nobility, towards controlled consecration, was determined once for all. A few words of her own, written just before her senior year, tell simply and earnestly how inestimable a debt she felt herself to owe to her Alma Mater.

"I'm going to hunt up something vigorous to read. I feel all let down mentally.

"*Later.* Joshua and Paul proved vigorous enough for my wants. I should like to write about Joshua.

"One thing has suggested another, and something has just come back to me which I had hardly thought of since it happened. I can remember perfectly the bright September morning, two years ago, when I took my first look over the college grounds. I was entirely alone, and except for one or two bowing acquaintances I knew no one there. I remember wondering what my life there would be, and

thinking all the vague thoughts that come into one's mind at such a time. How far away it all seems now! If there is one thing above everything else in my life for which I am, I trust, truly and humbly grateful, it is that that September morning found me where it did. That all our plans were guided as they were gives me new hope and strength. For whatever sadness has come to me I can only be thankful, for with it has come a sweetness and a seriousness that probably could not have come in any other way."

A few extracts from her letters, written in the summer after her senior year, will give suggestions of her outlook, interests, and ambitions, at the trying time when the conventional training is over, and the young life has to decide for itself "What next?" It will be seen that Clara French was not lacking in cheery courage, sound common sense, and firmly-held purpose.

"You would have liked the clouds that I watched this morning, as I was dressing for church. They were dazzlingly white, the nearest ones, and they moved very fast; and they curled a little piece of themselves back, every little way, to show the delicate clouds that had tried to keep up with the movement of the strong ones but had only drawn themselves out into fine transparent bands, so that back of all was the blue, very clear, but softened."

"I've been reading 'Blithedale,' which I finished last night. Tell me about it. I don't think it is up to Hawthorne's level. What do you think? It seems to me that social and economical subjects are not tenuous enough to slip into the mystery-compartment of Hawthorne's sub-consciousness, and to come out delicately individualized though still typical. This 'Blithedale' is too obviously a type. If it were not, the interest would increase instead of falling off at the middle. I mean to do more reading Hawthorne this summer. Likewise, I will try to get hold of that life of Maurice."

Here is a bit of advice that shows her unusual portion of a humorous common sense:—

"Don't make yourself think. If you feel that you ought to spur yourself into some thought, choose that of the upper strata. There is plenty of that of which you have not even taken the dip, and you'll find that it will have its own economic and industrial value. Let the metamorphic rock alone, except to be strengthened by knowing that it is under everything. And of all things don't bore through into the molten interior."

And here, from the same letter, is a perplexed page or two about her own life.

"Now about me, and it will be much me. I've been much perplexed. What is the proportion of one's duty to one's self and to other people? How know the dividing line between a selfish egoism, and a cowardly shrinking from assuming the responsibility that one's two talents lay upon one? And how know what one's two talents are? 'The bearings of which observation lies in the application of it.' Here am I, a girl of average mind, nourished for four years on the conventional mental pabulum, with rather more than the average deceptive ability of rhetorical ventering, and of just enough power of self-analysis to perplex myself. More and more each day I realize that I do need a tremendous amount of intellectual ballast to keep me steady. Moreover, I'm not at all sure that I have the energy and concentration and steadfastness to keep up a solitary work. The question, of much preamble, is therefore this: ought I to prepare myself to teach—literature, I suppose? Could I do with writing for an avocation what I could not do with it for a vocation?"

As was suggested by her friend whose words are given above, Clara's early bent had been toward science. The quality of her mind, indeed, was distinctively scientific in accuracy and analytical power. But her nature pressed too near to actual life to find its final home in the remote sphere of science: and she had turned, as this letter shows, less by the deliberate change of intention than by instinct, to a more immediately vital form of thought. The expression of the life of the soul through literature had now become, and remained to the end, the dominant interest of her intellectual life. Desirous of pursuing graduate studies in her specialty, she went to Oxford, England, for the winter of 1884-85. It was during her year at Oxford that the definite conception of a high and arduous scholarship first came to her. In the outward majesty, austere yet lovely, of that "fair city with its crown of towers" she found remoteness from the feverish life of the present, and a revelation of the sacred past that at once soothed and uplifted her spirit: in the mighty Bodleian library, she recognized perhaps for the first time, the value of the pure idea. She plunged into study, specializing on the Elizabethan period. To her amazement, she found standards of work which her abundant cleverness could not satisfy without strenuous effort. Such effort she gave, with spirited and steady devotion. Her work was soon recognized as remarkable for both thoroughness and insight, but it brought her a better reward than outward recognition. She left Oxford with an inward peace not again to be

shaken, and with an ideal of scholarship such as few women attain. Seldom, if ever, after this, was she content when a generalization was brilliant without asking if it were sound; and it was no longer possible for her to confuse with definite thought the exaltation of emotional suggestion.

The makings of a pedant were not in Clara French. But any danger that her new passion for research and study should lead her away from the needs of average humanity was counteracted by her next experience. After a summer on the heights in Switzerland, she returned to America. No greater change can be imagined than that from the sweetness and light of Oxford to an American Normal School in the country; yet it was as teacher in such a school that she was to spend her next year and a half. Now were manifested the freshness, breadth, and sweetness of her learning. She passed with entire ardor from the subtleties of old English and Elizabethan literature to devising new methods of teaching geography. The years at New Paltz were far from the least happy of her life. The school was new and full of spirit, the surrounding country, at the foot of Lake Mohonk and in full sight of the Catskills, singularly lovely. Although intensely humble and self-distrustful, Clara French grew to know something of the consciousness of power. She inherited the instinct of a teacher, and her work was a delight. Her keen intellect and personal force made themselves felt through the entire school. The second year's teaching brought her much pleasant companionship with other college women employed in the school. The bright busy-ness and energy of the life are well reflected in her letters.

January 15, 1887.

Friday afternoon was the most wonderful time we have had since the snow came. I wish I could make you see it as we saw it. After school we walked up to the top of the hill. The trees were covered and hung with ice, and the clouds were rising from the western hills. When we first looked, the clouds were so low that only one piece of woods was visible on the mountain-side, and that was a soft deep blue, with the cloud trails still in the tops of the higher trees. Then the clouds rolled farther back, and from behind them fell an almost unearthly pale golden light on the hills, deepening afterward in places to a rose color, while the eastern clouds held their thick, dense blue.

Today has made an epoch. I've read Amiel, in the translation, I'm sorry to say, but that was at hand, and I had to have some-

thing. I sat down after breakfast, and I read till after people came home from church; then I hardly laid the book down during the afternoon. The record of his youth and early manhood, with their subtleties and involutions, and the perpetual failure of coincidence between design and desire, carried me along in sympathy. With increased age, the life becomes more and more pathetic, even tragic in a non-dramatic way, but I feel a little irritation in finding him at fifty substantially where he was at twenty-five; I don't mean in external achievement only, but in his philosophy of life. I shall finish the book tomorrow, and then look forward to the time when I shall re-read it with intervals for thought.

April 17.

I suppose the notes are scholarly, but notes—unless they refer to things historical—have become a weariness to my flesh. The everlasting comment and criticism and inference and explanation I beg to be spared until my present mood is passed. I want to receive in silence what I can of the thought and experience of a great soul, without having some impertinent middleman with all the encyclopædias at his hand, and a kind intent to my edification, step in and remark, "Not so fast, my young reader; *x* is a sand-hill in the desert of Sahara, and *y* lived in the farthest Aleutian Isle, in the year of grace 1139." If we can't create, leave us at least the privilege of interpreting to ourselves the creations of others. And by way of fitting climax to this tirade, give me "Waring" in a nutshell. Perhaps your diagnosis of my frame of mind towards criticism is the right one. But I'm not sure that I don't find in your ignoring of the individual and deification of all truth a sort of inverted intellectual pantheism.

We've had our two days' vacation, and begun our last stretch of the year. My work is highly amusing, its range being from penmanship to universal history. I have only four classes, and one of them is composed of one man, aged twenty-five. It is English literature. He's the most encouraging material I've had. I gave him some reading to do for one lesson, and he came in with the remark that he had opened the book—one of Carlyle's—at another place, and become so interested that he read his time out and did not turn to my reference. One can do something with a youth who is actually interested in a book.

You should be with us now. The roads are good, and we take long walks again. Yesterday we left home early in the morning, drove to Highland by way of Clintondale, encamped at noon under

a big tree and ate our luncheon, and then proceeded to Poughkeepsie. And never in my life did I see so many different kinds of little beasts and birds, with tails and wings, frisking and hopping and flying about, on fences, over stone-walls, by clear brooks, and through the lazy air. And M. showed me all the pretty colors on the hillsides, and in the meadows, and laughed at my attempts to tell what they were made of. And we discussed the condition and possibilities of the farming class, and the relative utility of literature and medicine, and had a delicious, long, lazy morning.

January 30.

The sunset last night was one of the things that one can't describe, that one would not venture even to attempt to describe; but I shall see it always as we saw the whole west from the hilltop. It was the most wonderful sunset that I have seen here. It was one of the kind that begin a new epoch for one, revealing all one's "sins, negligences and ignorances" in their real ugliness, but giving one a glimpse of the perfection that is not of earth, or of time, and a constraining impulse towards purer living."

In spite of her pleasure in the life at New Paltz, Clara French could not long be satisfied there. Her intellectual hunger, once awakened, was steady and strong, and her desire for further study led her to Cornell University, where she spent her twenty-fifth year in the study of English. Her work during the year, and the impression produced by her scholarship and character, are described for us in a letter from her honored and beloved teacher, Professor Corson:—

THE CORNELL UNIVERSITY.

Department of English Literature.

ITHACA, N. Y., 21 January, 1892.

My Dear Miss Scudder:—

You ask me to write you a few lines in regard to Miss French's residence at the Cornell University.

Miss French was a resident graduate during the academic year, 1887-88, and received her Master's Degree at the annual Commencement, June 21, 1888.

During my connection with the University up to that time, a period of seventeen years, I had not had a student in my department who did more thorough work, or whose *growth* in certain directions was so rapid.

In addition to her special studies as a graduate student, she took all the regular studies of the department, and was *facile princeps* in all. She read with me extensively in Anglo-Saxon, her reading including the whole of the A.-S. epic of Beowulf, a work of which she was specially fond.

Just before she came to the University, the Mrs. A. S. Barnes Shakespeare Prize had been established, for the best essay on some subject connected with the plays of Shakespeare. This prize was first awarded to Miss French, for her essay here presented on the Play of King John.

Her thesis for the Master's Degree on "Chaucer and Langland as Reflectors of their Age," was the result of a thorough and independent study of her subject.

In a conversation I had with her, on the eve of her leaving the University, I expressed my great satisfaction with what she had done, during the year, and my assurance that she had a most successful career before her as a literary teacher. She asked me what advice I thought she more especially needed, in regard to her future improvement and efficiency in her line of work. I recommended that she should develop and train her voice for an effective vocal interpretation of literature, as I thought such interpretation would do more for her students than any interpretation that could be given through lectures, though the latter had their use. She had an agreeable voice, but it had not received that development and cultivation demanded for the most effective interpretation of the masterpieces of poetic and dramatic literature.

The last letter I ever received from her, she wrote especially to inquire about the methods she should pursue in the vocal culture I had recommended to her, and whether I could assist her in the matter, through correspondence. But a short time after this, I was shocked with the news of her death.

Notwithstanding her splendid record as a student, the most noteworthy fact connected with her residence at the University was the influence she exerted not only upon the women students with whom she was brought into immediate relationship, but also upon the occupants generally of the Sage College. Many expressed to me their sense of the inspiration they had derived from the high ideals which she was known to cherish, and which she worked conscientiously and enthusiastically to realize.

Her amiability and her genuineness of character endeared her to

all with whom she came in contact, and exerted a wholesome influence upon all.

The world lost much by her untimely death.

Believe me, my dear Miss Scudder,

Very truly yours,

HIRAM CORSON.

MISS VIDA D. SCUDDER,
Boston, Mass.

Clara's scholastic work, centering in her two essays, was, as this letter will show, honest, delicately finished, and sympathetic. Yet such work was in her mind incidental merely to the real gain which this year brought her—the deeper insight into the spiritual revelation of literature, and into the power of art as the free expression of personality. A friend writes an account of the impression she produced in the University:—

“Coming back a few days late to college that year, I was greeted on all sides with word of the new student who was come among us for graduate work. Her scholarly breeding and fine intellectual poise had so soon made her a prominent figure in our college world. We found our own work invested with new dignity and meaning as she went about among us intent on the same studies. Yet we dimly felt that study was to her something finer, better, nobler, than to us, and it was with a sudden sense of awakening that we longed to gain admittance to that rare world in which she seemed to live. She was always willing to help us. Sure of ready sympathy, we brought our essays and translations into her busy days to be criticised with the conscientious thoroughness which marked all she did. She made us all feel a keener liking for study, and to some she was the beginning of that real delight in books and knowledge which will last while life here lasts. Though she never sought to influence by precept or example, I doubt if in all that houseful of life there was another so pervading a personality as hers. We learned to look through her eyes and to adopt her standards, not because she imposed them on us, but because they seemed so supremely right. And in our play as in our work she was the life-center. Her fun was irresistible, and I have never known so keen and bright a sense of humor, always captivating and never ill-natured. A young woman who was a sophomore that year writes me:—

“She seemed to stand to me for the best which the term *college woman* may imply, self-controlled and strong and wise; not ignorant of the world and its every-day affairs because of her love for

higher things, nor impatient with it, nor discouraged by it, but serene in her belief that the end will be right, and eager to do all in her individual power to bring that right about."

"To many who knew her but little, she is still an inspiration and incentive, and to those who knew her best, she is what no words can say."

It was a great delight to Clara French when in the early spring of 1888 she received the appointment of Instructor in English Literature at Wellesley College. The position offered her for the first time in her life opportunity for the exercise of the highest powers within her; it was one to which her development for the past eight years seemed consciously or unconsciously to have tended.

She came to Wellesley in September, 1888, grave, silent, her whole nature kindled with ardent and steady devotion. "I can imagine no life," she said, with serious eyes, "more satisfying than that which I am to live at Wellesley."

Within a month, she was withdrawn into the Unseen. The latent power of her nature was to be put forth in no earthly work.

"Look thou not down, but up!
To uses of a cup,
The festal board, lamp's flash, and trumpet's peal,
The new wine's foaming flow,
The Master's lip aglow!

Thou, heaven's consummate cup, what needst thou with earth's wheel?"

In her short life, the evolution of character was swift, clear, and complete. Her nature moved from passion to peace: and the peace she attained was peace, not of stagnation, but of poise. Perhaps she expressed her deepest discovery when she wrote: "It is not in exaltation, but in equilibrium, that strength lies." The over-analytical subtlety that in the old days too often wasted her life-force in twisted thinkings, was replaced by the broader vision that saw life steadily and saw it whole; she had grown to feel below all surface complexity and confusion the fundamental simplicity of truth. She had developed a singular definiteness of nature; her powers no longer clashed, but were held in delicate adjustment, ready for instant use. Her sincerity was absolute; it went deeper than word or thought—it was sincerity of attitude. Perhaps her most striking trait in later years was her absolute self-control; a control no longer the expression of surface stoicism, but of a firm and quiet soul. So great was this control that it produced in her manner and atmosphere a strange stillness, and in the presence of this stillness restlessness and pain died away. Her nature was serene, with the serenity not of instinct but of conquest, and from her silent strength and cheer there flowed an uplifting power.

Life had grown more to her than speech, and expression became increasingly a matter of the deed, not of the word. Less and less did she brood over the insoluble problems, or waste her vitality in the contemplation of abstractions. To the actual needs of those around her she turned her vision. Some extracts from the letters of her last year will show how nobly practical her introspective and analytical nature had become.

"I find that to shut myself away from the possibilities and opportunities of daily effort and to indulge in an exhaustive outpouring of the profitless side of one's self seems both unnecessary and selfish. I don't speak of such things as we can profitably touch, but of that vast realm of attractive speculation which brings us nothing and leaves us nowhere. I have followed its *ignes fatui* at times through devious ways. I think I shall do so no more.

"The soul has its times of tranquility, dear, when the deep places of life are untroubled. And it is not in exaltation but in equilibrium that strength lies."

"I value abstractions, I am roused by problems, but I cannot see that abstraction or problem has any worth, that life has any mystery—what do you mean by life, anyway?—except as it involves for good or ill human destiny, and human destiny is the destiny of individuals of the human race. A soul, a life, is to me greater than a formula. The *vital* truths of existence, I think, are comparatively few, and do not depend upon constant, complicated, intellectual processes. As much beyond the fundamental truths as we can get, by all means, but these first; and these with most of us, I fancy, are hardly realized even when reduced to syllogism. You spell truth with a capital, and make of it an independent existence to be sought for and absorbed; but unless truth is God, what can it do for man? It is only a personality that can touch a personality. We are not yet perfect spirits; we are desperately complex beings hampered by the God-given trinity of the world, the flesh, and the devil. To help the world we must take it as we find it, and we find men and women with trivial perplexities and interests ready and longing for the life which is of God, but not to be led to it nor kept in it by an abstruse formula.

"I shall probably continue to think that homely 'available' virtue is better for the world and greater in the sight of the angels above than inefficient exaltation. The homely nature, doing what it sees to do, rises by the doing to greater heights of vision, and at the end does not go down empty-handed. It is a case of doing the will and

knowing the doctrine. Such a nature grows constantly strong in spiritual perception and vigor, and begins on this planet to run in the grooves of its eternal development, that is, of productive energy. Of course I prefer the rarer, less tangible qualities in combination with this efficient correlative, but, either alone, I rank the other higher.

"I think we have analyzed too much. Of course you will say just here, 'Professor Corson's influence:' granted, but I think it reaches truth. I am undergoing a reaction from that spinning of cobwebs from my own spiritual or intellectual insides which I have indulged in. We have no time for it; we get absolutely nowhere, and meanwhile the realities of our present life press upon us. I think that no soul ever gained a permanent leverage by sitting down and saying, 'Now first I must construct my theory of the universe; afterwards I will use it.' The universe is in the hands of its good Lord, and He does not hold us responsible for its general course. He gives us little things to do, very little things, and in doing them we come to understand somewhat of the sweep of the life of humanity and humanity's God, and to trust Him for what we cannot understand. No laborious labyrinthine pursuit will enable us directly to find ourselves. We must first find others, then we wake and see that the discovery of our important selves was not the thing that was to be sought first. Somewhat modified, perhaps, I am coming to take the position of that familiar bit from Landor: 'I meddle not at present with infinity and eternity; when I can understand them I will talk about them.' Now I know that this seems a low view of life to you. . . . Is it so low? I look back to the Life that was lived eighteen centuries ago by the shores of Galilee, and I find in it, in its deeds and teachings, the perfect warrant for such a view. He did not tell us, 'Thou shalt spend the vital energies of thy three score years on earth in striving to understand the Lord thy God with all thy intellect.' His commands for this life were simple, very simple; for the next, He Himself will surely care."

These quotations will appear the more unusual when we remember that Clara French at the time when she wrote them, was pressing forward into an order of intellectual life and work which too often tends to alienate the nature from general sympathy, and to carry it towards isolation.

Her nearer personal interests had become in these last years very definite. The lofty and generally-diffused enthusiasms of her youth had concentrated themselves on three especial lines of energy.

Clara French was a college woman first and foremost. Hers was emphatically the trained nature—trained to such distinctness of self-knowledge, such sense for proportion and nice adjustment of powers as are making of our college women today one of the most practical classes in the community. It was inevitable that a large share of her personal interest should be centred in the women's colleges of the country, and in the work of their alumnae. While feeling keenly the defects and weakness of these colleges and the tentative character of their work, she yet believed with entire loyalty in their ideals, and was ready to place her life-force at their disposal.

Her interest in educational work for women was part of a deeper devotion. It rested on her enthusiasm for disinterested scholarship; a scholarship with no utilitarian end, marked by the distinction of thought which results from clearness, sobriety, and reverence of intellectual vision. The lack of such dynamic scholarship Matthew Arnold signaled as the great defect in our American civilization; scholarship of this order, almost unknown among women, it is perhaps not too much to say that Clara French was on the high road to attain.

Yet, as her letters clearly indicate, she never could have been contented with an exclusively intellectual life. Life in the concrete had always the strongest claim upon her. It followed that her deepest interest was given to the modern movement toward sociological reform. The movement was less extended five years ago than it is now, and Clara French's life never chanced to bring her within its full sweep; yet her thoughts were tending towards it, and her swift and keen intuition had penetrated to the very heart of the modern method of help. She writes:—

"I'm coming to think that to reach people who are—in some senses—below you, you must touch them first on their own plane, show that you are interested in the things, trivial though they often are, that interest them; and then you can by degrees raise them to your own plane. This mounting a stage, stretching down a hand to some one on the ground, and expecting that person to keep pace with you as you run along, is not practical; it is too much of a strain on the other person's muscles."

The movement which has since crystallized in the establishment of college settlements for women among the poor of large cities was in its infancy in 1888. Clara French's mind was one of the first in which the idea took shape, and with most entire sympathy and steadiest faith did she enter into the earliest efforts of the movement

to find realization. The plan for a settlement, indeed, aroused all her most serious enthusiasm. It was a plan for the work of college women: it afforded scope for patient, keen and broad investigation in that science of sociology which more and more tends to engross the intellect of the day, and it promised to offer a life of as practical and direct consecration to humblest service as even she could desire. Before the plan was realized, she was withdrawn from visible share in its out-working; yet the impulse of her quiet faith and thoughtful hope will not soon pass away.

To reduce a life to a formula is an impossibility; to try to penetrate its essential quality is, perhaps, not only impossible but wrong. Clara French's own personal experience was direct and simple, yet she gave the impression of one who had touched life at many points, and not only touched but entered. This impression was due to a salient peculiarity of her nature, her strong power of identifying her life with other lives. Sympathetic experience was to her, both in intensity and in depth, what personal experience is to most people. Always ardent in friendship, her nature before the end became almost absolutely selfless. The trouble or the joy of one near to her did not only produce on her a reflex effect; it was her very own, affecting the inmost fibres of her being. Thus she had lived many lives in one, and possessed a breadth and wisdom rare in far maturer years. Fullness of life, intense yet controlled, was the salient fact of her nature. She was one of those people who always make on others a distinct impression, yet whom it is impossible to classify. In spite of her student-life she was not exclusively, perhaps not primarily, an intellectual woman. Nor was she preeminently emotional nor practical, though her nature on both sides was strongly developed. She would have disclaimed for herself with most honest earnestness any striking spirituality of nature. Faith, strong though silent, lay at the heart of her noble womanhood; but of the mystic she had nothing. With a steadfast humility she said, in the last months of her life: "I am one of the plain, every-day people of this world, with only occasional glimpses of another. I trust indeed that it may be so

"That earth may gain by one man the more,
And the gain of earth shall be heaven's gain too."

By no peculiarity of nature did Clara French impress herself on others. Yet her effect in many lives can never be effaced. It was due not to her gifts but to herself; to the very vigor and movement

of her personality, to the intensity of the life that shone through her. Her nature was once described as a clear and steady flame; and it had indeed not only the radiance, but also the purity and the aspiration of fire.

Her grave is in the shadow of great oak trees at Syracuse, New York. The cross that rises above it bears the words,—

“Rejoice and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.”

VIDA D. SCUDDER.

[The foregoing is the preface in the book form of Clara French's essay, "The Dramatic Action and Motive of King John."]





"Entered into rest, August 8, 1892,

GERTRUDE CONANT,

In the twenty-fourth year of her age.

—*Burlington Free Press.*



GERTRUDE CONANT.

ALITTLE over a year ago, assembling in our convention, we were called upon to invert our badges, and drape them in mourning for a sister of Kappa. Again we wear them in sadness, mourning our loss in the death of one of Lambda's most loyal members, known by name to many of you, and known personally to *all* of the delegates at the convention, for her welcome to each was of the heartiest, and her greeting could not be forgotten.

Much has been said of the "True Theta Spirit"—it was exemplified in her. Those who knew her fraternity life will bear witness that it was a deep, pervading feeling and influence. During her four years of college life, and on her return during her busy career of teaching, she never failed to attend all the meetings of the Fraternity, unless really prevented by illness. She never excused herself from any work asked of her as a Theta; it was always a pleasure, not a duty, for her work was done from love. Her many and willing contributions to the pages of the Journal gladdened our hearts and cheered us not a little; we could always depend on her for encouragement and help.


As a friend she was most loyal and true. In her article on "Friendship" in the July number of this Journal, although she professed to give mainly thoughts gathered from the lectures of Prof. Davidson, the sentiments were essentially her own. The two strongest characteristics of her life were purity and honesty.

Called upon to endure severe surgical treatment in the hope of prolonging her life, she was perfectly calm and brave. Hoping for successful results, for life was very sweet to her, she was still prepared and ready for the result, whatever it might be. A friend who was with her said: "She has been tried in these days and has not been found wanting, she has shown good and true womanhood."

Thetas! You are not called upon to mourn for an entire stranger, a sister in name only; her heart beat for every one of you, and our Fraternity has lost a strong support, and a loving earnest worker. She never wore her Theta pin lightly, she felt all that it stood for. When she was preparing for the surgeons, she, herself, pinned it on and it was buried with her.

"Entered into rest." Not that the way was rough or the flight tiresome, only fitted for the better life, she was called *home* by her Father, in love. It is well with her, but our hearts ache with loneliness and longing.

EDITORIALS.

HAT are our college women doing in the world?

This is a question that the cynically curious are asking as the college doors have closed, once more, on a larger number of girl graduates than have gone forth in years past.

The question has, hitherto, been practically unanswered, owing to the fact that the number of college women was too small and their post-graduate years too few to make the result of their experience a basis on which to frame a proper answer. But now that the college girl has become a more familiar figure and has overcome somewhat the shyness attached to her unique position, it is possible to study her work from a practical and unprejudiced point of view and prophesy as to her future usefulness.

Very few college women are to be found in professional life. Not many more take up literary work, though some brilliant journalists may be pointed out who have dazzled the world for a time with their wit and wisdom, but whose brilliancy has afterward subsided into the quiet, even glow of domestic life. Social and philanthropic work has demanded much time and attention from college women. They have talked to housekeepers and factory girls on subjects relating to sanitary science and kindred topics; they have made themselves friends in need and indeed to some of the most deplorable specimens of humanity in our large cities; they have taught the women how to make healthful and pleasurable homes in the midst of dirt and squalor, and have worked more for the prevention of evil than for its relief. Thus they have made practical and helpful their little knowledge of physical and social science.

Yet it is undoubtedly as teachers that the college alumnae are doing the most and best public work. They are bringing to bear, on the old prescribed routine of common school life, the force of a higher and broader intellectual growth, awakening new and better impulses in the young minds committed to their charge, stimulating deeper and more conscientious thought. The result of their original and improved methods of instruction has already caused the standard of general scholarship to be raised throughout the United States. More than all else the influence of their ever inspiring personality over pupils of a susceptible scholarly age cannot be overrated.

But, after all, the sphere in which the college woman is doing the most lasting good and exerting the most potent influence is in her family. This is a view of the subject which unbelievers have not yet considered or appreciated. The majority of college women become wives and mothers, and it is in this capacity more than any other, that their higher education is of benefit to themselves and to the world.

"The family is the first and most important subdivision of humanity," and is the greatest factor and strongest agency in society. How necessary then, that the woman upon whose influence depends to a great extent the social, moral and spiritual standing of this important factor should be fortified by every aid that education and culture can give.

The influences which affect the child at home under the immediate and almost sole tuition of his mother during the first few years of his childhood, are the most formative and important that will ever be exerted over him, in school, in college or in the world. The proper or improper use of his mother tongue is learned then, never to become completely unlearned again; his habits of thought and observation become fixed, and it may not be too much to say that his whole future experience is determined by the influences he receives at home during the first few years of his life. How incalculably beneficial is the constant companionship and care of an educated mother! To those, then, who are seeking an answer to the question, "What are college women doing in the world" we would not point to the *bas-bleu* or to the strong-minded advocate of her "rights" who loves to be heard for her "much speaking," but rather to the teachers, the wives and the mothers who are quietly and unostentatiously, in the schoolroom and in the home, working out the social problems that are perplexing the age.

What shall Kappa Alpha Theta exhibit at the World's Fair, is a question that must be debated and settled very soon. At a Pan-Hellenic meeting held in Chicago, June 9, the representatives of twenty-one college fraternities discussing the question of a fraternity exhibit, report as follows: "This meeting recommends to all American college fraternities that their exhibits at the World's Columbian Exposition consist, among other things of their catalogues, song books, magazines, badges, flags, banners, and souvenirs of particular chapters, escutcheons, coats of arms, pictures of chapter houses, of active and alumni chapters and members, and whatsoever is of

interest in showing their history and present status; and that provision be made for the registry of all members of fraternities who visit the exhibit, and that each fraternity appoint a delegate with full power to act for it, evidenced by credentials, in the matter of representation at the World's Columbian Exposition." A permanent organization was formed under the title, "The College Fraternities' Exhibit Committee" with the following officers: Chairman, Richard Lee Tearn, of Beta Theta Pi; Secretary, Gertrude E. Small, of Kappa Kappa Gamma; Treasurer, E. M. Winston, of Delta Upsilon. Here is some work that demands immediate attention. If we intend to unite with the other fraternities in this exhibit we must appoint our delegate at once and then hurry up and have our pictures taken for her to carry with her. We would suggest that a chapter be chosen first and then let that chapter appoint her own delegate to represent the fraternity.

All contributions to the January number of the KAPPA ALPHA THETA should be in the hands of the editor as early as Dec. 1.

We would like to have all the chapters take part in discussing the question whether or not our Quarterly shall maintain a department of general literature. Omega's baby voice has uttered its little plaintive wail, and now we shall be glad to hear the more mature opinions of the older sisters. We invite a free and complete discussion of the subject in these columns before the meeting of the next convention, so that we may know what to do there and be ready to do it. In the meantime, will those of the chapters who desire to limit our publication to articles of purely fraternity interest please see that those articles are written and sent to the editor in time for publication? We shall be only too happy to publish any contributions they may send in, but we really cannot do more than that.

We are not mind-readers, or mediums or hypnotists, and we should not dare attempt to reproduce—with our little editorial fountain pen—the great thoughts that are surging and heaving in their minds and moaning to be expressed. We are sorry, but it is the one thing we cannot do. It does seem hard and ungrateful, after the girls have been kind enough to write and explain *just what* they wanted in the KAPPA ALPHA THETA, that we should expect them to do any more in the matter, but editors are notoriously hard hearted and unprincipled; it is so the world over. By and by

the fact will impress itself so strongly upon some of our much abused and unappreciated chapters, they may in despair adopt the heart-rending motto of Miles Standish, "If you'd have a thing well done, you must do it yourself."

The field of Greek journalism is still widening. Two enterprising young men, former editors of the *Scroll* and *Delta Upsilon Quarterly*, respectively, have conceived and carried out the project of an inter-fraternity magazine, the first number of which is soon to appear. This publication will be known as the *College Fraternity* and is devoted to the interests of all Greek letter societies. It aims to furnish a complete fund of fraternity news, publish proceedings of all conventions, and print articles bearing on questions of interest to all Greeks and to the college world in general. It seeks in this way to cultivate a stronger Pan-Hellenic spirit, render the different fraternities better acquainted with each other, and stimulate a more widespread interest in the work which Greek letter fraternities are doing in all American colleges. All matter published by the editors is to be entirely distinct from that printed in the various fraternity personals. In addition to this, a literary department of a high standard is in contemplation. Contributions to each and every department are solicited from Kappa Alpha Theta, and it is especially requested that convention notes and important news be sent in promptly for publication. All communications to the *College Fraternity* should be addressed to Mr. Eugene H. L. Randolph, P. O. Box 1398, New York City.

Tufts College has opened its doors to women. One more "masculine stronghold" has reluctantly laid down arms against a sea of troubles and ended opposing them. Now that we think of it, isn't it rather strange that a college which has always declared itself "Universalist" in every other respect, should so late have added universal education to its doctrine?

On and after Nov. 1, all business for the "business editors" must be sent to Mrs. Walter B. Gates, 57 Elmwood Ave., Burlington, Vt., as Mrs. Spear intends to be out of town, and great delay will be thus avoided.

CHAPTER LETTERS.

Alpha.

READ somewhat with consternation that the contributions for the next Journal must be in the editor's hands by the first of September, for since De Pauw does not open until the 21st of the month it will be impossible to furnish any college news.

But there were a number of questions in the last Journal which interested me greatly, as I think they did all Thetas, and each one no doubt immediately wanted to give her opinion on the subject just as I want to give mine now. I am thinking especially of the letter of Omicron—"cynical Omicron," as the editorial puts it. All Thetas have been interested and have watched with pride the growth of the KAPPA ALPHA THETA, and it *has* grown and improved wonderfully the last years, and yet as Omicron says, none of us are so blinded by Theta spirit as not to see the weaknesses. I think the greatest blame falls on the corresponding secretaries of all the chapters; being a guilty one I can speak with freedom.

I think the chapter letters should be the most valuable part to all Thetas, and yet we seldom find letters from all chapters, and then how little *real* college news is contained in those we do read; how very little of a general idea of the condition of either chapter or college do we obtain. There is a girlish gush and sentimentality which is not what we need.

I know so well from experience how these corresponding secretaries' letters are dashed off; they are put aside until the last moment, and then of necessity we sit down and write *something*, anything instead of sending a thoughtful, carefully written letter which would greatly *help* in making the KAPPA ALPHA THETA a fraternity paper that we would not be ashamed to put in the hands of any fellow Greek. I do think there is a vast need for improvement in this line more than in any other. I feel like writing volumes in answer to the inquiry from Upsilon concerning the contract system, so faithfully has Alpha tried it and so much do we favor it. At Asbury College we have the three ladies' fraternities, but two of these enter into the contract, the Alpha Phi opposing the system. I do not know whether the contract we agree upon is understood or not. It is this: We pledge ourselves not to discuss fraternity subjects with a new girl or give any proposition until a month after the opening of the semester. This, as can be seen, gives the fraternity

time to coolly and calmly study the girl, and also time for her to gain a knowledge of the fraternity and its members, not from what is said to her, but from what she sees. Chapters once having tried this system are loath to go back to the wild excitement and rush of the old way.

We have taken another step in fraternity improvement and we think an important one. The three ladies' fraternities have agreed to pledge no girl below the senior preparatory year. We have previously been in the habit of pledging preparatory students of any class.

There is, we see, a certain advantage in this pledging, even junior "preps" for a girl is brought up interested in fraternity subjects, and the fact that she is to be an initiated Theta is an inspiration to her for earnest work, but on the other side we think the standard of the fraternities will be raised by this limiting the pledging of such young girls.

It is an experiment at our college; we know not what success may attend it.

With the best wishes to all Thetas for a most successful year.

ALPHA.

Epsilon.

UNIVERSITY OF WOOSTER, OHIO, September, 1892.

Dear Theta Girls:

"If a thing is worth doing," etc., doubtless holds of chapter letters as of other affairs; but the aged companion piece "If you want a thing well done, do it yourself" misfits the present situation in Epsilon. You will find upon perusal of this letter that you will be not much the wiser, at all events we trust not the sadder.

Epsilon is so normally thrifty and prospering, her life in our dear old University moves along with such little friction, that one chapter letter might easily serve as the general report, save here and there a change in names and places of new members and other pleasantries. We lost in June two members by removal to other colleges, and one by graduation, known to you all by name, dear to many of you and surely beloved by her sisters in Epsilon—Luella Wallace. "God bless her everywhere," as the sweet song runs. Ay, and God give to the Theta fraternity and to His world many, many more such womanly hearts and souls as we know to be in our dear Lou.

We begin the college year with near a dozen members. We feared

that we would be without a senior this year; but Clara Brown, with '92 in partial course, has entered college to complete her work, so that in '93 our rank will still be unbroken.

Epsilon enjoys so much the improved style of our Journal, and indeed the writer of this letter feels safe in vouching that Epsilon's further contributions will excel the brevity and barrenness of this present document. For we feel certain that our chapter, as all, have this common wish, to do each our best to make the Journal a superior fraternity publication.

And so a goodbye and good wishes, from

EPSILON.

Kappa.

Kansas State University, Lawrence.

Kappa chapter can report quite a busy summer vacation. Many of our girls were away on their various "outings," but those who remained at home were loyal enough to hold a few meetings and plan for the coming college year.

Our girls wanted to do something to get together and have a jolly time, and finally decided to give a moonlight picnic and make it distinctively a Theta affair. We did not discuss the advisability of inviting the young men, and probably it is well we did not, for boys are exceedingly rare during the summer and the few we could invite would feel very much out of place among so many girls. We have not as yet given the picnic but hope to soon.

Kansas University no longer having an inter-fraternity pledge makes us more careful in deciding on the new girls we would like to make Thetas. However we have agreed not to hurry about issuing our invitations and would much rather go without new girls than make any mistakes and initiate those who would in any way destroy the feeling of Theta sisterhood and loyalty now so strong in our chapter.

We can now boast of a new sister from Iota chapter, Mrs. Prof. F. H. Hodder, nee Miss Florence Moon.

We have met quite a number of Iota's girls and found them all very pleasant and most loyal Thetas. We wish for Mrs. Hodder a very enjoyable year in Lawrence, and shall be most happy to welcome her into Kappa chapter. One of our girls, Miss Kate Merrill, '89, who has been preparing herself to teach English, has spent two years in college at Bryn Mawr and Harvard Annex and this coming winter teaches in the State University of Illinois. Many of our girls

who have graduated from K. S. U. have taken additional work in the eastern colleges, and they all report having met such pleasant eastern sisters that we who remain "out west" are exceedingly anxious to meet you all and shall be glad to welcome all Thetas coming our way.

Kappa feels exceedingly hopeful this year as we lost no members in June by graduation and come back as strong as ever. Two of our resident members who were obliged to leave school a year ago on account of ill health will re-enter this fall and help swell our number.

Best wishes to you all for a most enjoyable and successful college year.

KAPPA.

Lambda.

"Kat's Cradle," September 14, 1892.

Our college term begins so late now that only the "Sorores in Urbe" are left to write the chapter letter.

There is, therefore, little news of Lambda, as a body, that will be of interest. We have the promise of a larger class of girls and from our acquaintance with some of them we feel sure we shall have good material to select from in '96.

Our hearts have rejoiced in the merry ringing of wedding bells for one of our members and our heads have been bowed in grief as the "passing bell" announced that the soul of one of our truest and most loyal Thetas had passed beyond our ken.

Some of us had the pleasure of meeting a Sister of Psi, and we regret that we were not all of us at home to greet her.

One word to Omega in reply to her last letter in regard to the Journal. If the editors were crowding out of its pages chapter correspondence or one item of news sent by other Thetas, or if they had neglected to print any articles of peculiar interest to the fraternity which they could find we would join in Omega's censure. But when our baby chapter has lived a few years longer and her *alumnæ* undertake to edit the Journal she may find it easy to talk of "interesting chapter letters," and relying on such articles alone to "enlarge" the journal "into a bright and business-like paper or magazine," but our editors find it hard work to squeeze from chapters the mites they do, and even then they have to delay the day of publication in order to get in a few chapter letters. I believe the last number was the only one ever published with a letter from

each chapter. Therefore the editors have been glad to print the few articles and items they have sent them, and Lambda's alumnae have "filled up the chinks" which have amounted to more than two-thirds of what has been published.

We can see quite as well as any of you the room for improvement, but when you do not even try to hold up the hands of our editors, where does the blame lie? "Verbum sap sat." Suppose, for variety, you should *all* try and do your duty next time and let each Theta send our editors something that will be of interest to the fraternity at large, and Omega in particular, and I promise you they will be only too glad to omit for once, at least all their "literary elegance."

With cordial greetings,

LAMBDA.

Omicron.

Dear Thetas:

Southern California Thetas, like other hard working college girls, appreciate the summer rest in the blissful cessation of college turmoils. It is a pleasure to find time for our chapter letter once more. When the hard work comes, however, the Omicron girls link in as the results of last year showed at commencement. There were three girl graduates, a Kappa Alpha Theta and a Alpha Delta Upsilon and a non fraternity. The Theta carried the honors.

We had a rousing initiation before the term closed, and four lovely girls joined our mystic circle. They are Bessie Whitcomb, May Pallett, Maud Tufts, and Cora Cass. One of these, Cora Cass, Omicron will have to loan to Omega as she intends to pursue her course at Berkeley.

We gave an evening to our new girls at the home of the Misses Harrison and wound up the year with our dear old jolly breakfast, which was just as jolly as usual, although one of us was taking the measles. The same member is developing symptoms of the whooping cough.

We had the cosiest room last year furnished according to the most approved Theta taste. At the meetings each girl in turn took charge of the program, which would be on different topics according as the committee assigned it. It all took time and that is what we possessed the least of, but we enjoyed the afternoon together even if other things had to be rushed. Next year we plan to do work which will help us physically, and have planned a tennis court

as a good spiking ground. We have come to the conclusion that out-of-door exercise will be of more profit than all our literary work without it. We hear of hosts of sweet girls who are coming to our college next year and of course Theta intends to secure the sweetest as she has always done. We Thetas who live in the shadows of the 'varsity are laying out plans for the ensuing year, and are really anxious to enter the fray again forgetting how fagged out we were at the end of the year.

Best wishes are sent to Kappa Alpha Theta for victories in all the coming skirmishes.

OMICRON.

Tau.

NORTHWESTERN UNIVERSITY.

An article full of interest which appeared in one number of the Journal for last year made me wonder if a series of such papers, concerning the respective schools in which chapters of Kappa Alpha Theta are found, would not be as interesting, and serve to bring us nearer together, by making us acquainted with the habitat of each chapter.

As the first of such a series of articles, let me tell you a little about Northwestern University where Tau chapter makes its home, where the black and gold is loved and cherished as dearly as in any of the homes of the remaining nineteen chapters. We take it for granted that you know that Northwestern University is situated in Evanston, twelve miles north of the center of Chicago, but only four miles from the city limits. Students enjoy special advantages by being thus near a large city.

The campus with its grove of native oaks is picturesquely situated on the shores of Lake Michigan. The buildings to be found on the campus are university hall, Heck hall, memorial hall, science hall, the gymnasium, the preparatory building, the U. S. life saving station, (in which students are employed in case of a wreck, and are on watch during the season of navigation) the Dearborn observatory, and a dormitory.

The men and women recite together, not to the discredit of the latter, as will be seen by the fact that at the last commencement, the Kirk prize for oratory, and the Bragdon prize for scholarship, were taken by women, and that five of the thirteen elected to Phi Beta Kappa were women, this all with women in the minority in the class as regards numbers.

Before we leave the campus, we will glance at the grand stand, built this spring by the students, from which henceforward the athletic sports will be observed with much more comfort than formerly. We will in thought go forward but a short time, when we shall see a beautiful new library and chapel building adorning the grounds. We hope at some future time to see a Kappa Alpha Theta house somewhere near, as the trustees give land to all fraternities that will build houses.

A few minutes' walk will bring us to the Woman's college, with pleasant grounds of its own, the home of about one hundred of the girls. Across the street are the college cottage and the annex, where fifty and twenty girls are accommodated respectively. Some of the girls room in town, and all of the men room in town or at the dormitory.

Evanston is quite an ideal college town. Its beauty is proverbial as well as its morality—the influences of the town are particularly good—no saloons are allowed within four miles of the University.

Perhaps you would like to know with whom Kappa Alpha Theta wages honorable warfare in the rushing season. It has been said with truth that Northwestern has more women's fraternities than any other school. These are Alpha Phi, Delta Gamma, Kappa Kappa Gamma, Gamma Phi Beta, Alpha Chi Omega and our own Theta. The men's fraternities represented are Sigma Chi, Phi Kappa Psi, Beta Theta Pi, Phi Kappa Sigma, Delta Upsilon and Tau Kappa Phi.

Much of the society life clusters around the parties given by the fraternities—numerous literary societies, French, German, social science, and other clubs tend to mental improvement and the Y. M. C. A., and Y. W. C. A. have large memberships.

In Evanston are to be found the College of Liberal Arts, Schools of Theology, preparatory, and departments of music and oratory; but we must go to Chicago to find the departments of medicine, law, pharmacy, dentistry and women's medical school. Henry Wade Rogers, L.L. D., is the able presiding officer over these several departments, and the 2300 students who are to be found in attendance, 180 professors and instructors guide the students in the paths of learning.

The Northwestern University college settlement is an interesting feature. The settlement is called Evanston Hall and is in a part of Chicago where such philanthropic work is needed. Here live grad-

uates and former students of the University. By money and work the faculty, students and alumni show their interest in the settlement.

This slight sketch may perhaps cause you to feel a little better acquainted with Northwestern. Many of you, we hope, will make a personal acquaintance at the time of the convention.

E. R. H.

Tau, '90.

Upsilon.

MINNEAPOLIS, MINN., 9-18, '92.

My Dear Miss Skinner:

Please see that Rho is taken from the directory page and that Alpha Gamma, Ohio State University, Columbus, Ohio, is put on. I was so disappointed at not finding any mention of the latter in last issue. They were established with great *eclat* May 22. Eight charter members, beautiful girls.

Can you not get a chapter letter from Phi at Leland Stanford Jr.? Am afraid our girls will not get one in time for the first number as college was late in opening. We have a great deal of excellent material, so much we cannot use it all, for we are starting out with a chapter of fourteen *strong* girls. Madeline Wallin, whom we graduated last spring, has a fellowship of \$300 at Chicago University she will try to establish at that institution.

Do not be discouraged by the criticisms in the Journal. You are doing nobly in my opinion, and if you can only make the chapters take more interest and write longer and better chapter letters I am sure there will be nothing to complain of. I know how hard that is for I don't succeed very well in getting our own girls to do their duty in that direction.

In great haste, but ever yours in Theta,

UPSILON.

Omega.

UNIVERSITY OF CAL., Aug. 30, 1892.

The short two weeks of the present college year have been unusually full ones for us Thetas. First, we were glad to welcome Cora Cass, lately initiated by Omicron, and we hope to have her with us the entire four years. Then Mabel Symmes, the sister of one of our girls, has entered college and is already living in the house. We think she will ride the goat very gracefully and expect to have quite

a troop of riders as the freshman class is both large and promising. We wish all our sisters could see our house in its new adornments. We have some pretty new lace curtains, portieres and piano lamp, and most of the bedrooms have been tinted, so we feel very cosy and are constantly inviting in our friends to rejoice with us. This last week we have enjoyed a visit from Miss Ropes of Kappa, who lunched with us one day and spent another afternoon with us, telling us of Kansas chapter and photographing various groups. We always want to see our eastern friends when they come our way, and hope they will always make themselves known to us.

We were sorry that the Journal editor thought us cynical or hypercritical, and we do *not* want the Journal to "commit suicide." It is our great interest in our fraternity magazine and our pride in our dear fraternity that makes us want everything about it the very best that can be, and we hoped that our suggestion would not be unreasonable. We think this number improved and were particularly interested in the chapter letters and in criticisms from other journals. We still say, however, we want *more about fraternities*, and the Kappa Alpha Theta fraternity in particular. We see our sentiments exactly expressed in three of the most favorable criticisms quoted: "Perhaps there is a superabundance of imaginative compositions for a fraternity magazine and hardly enough written on live fraternity topics." "More fraternity news would be desirable." Several other articles "are very interesting, but seem out of place in a fraternity journal." We know it is hard to get the chapters to write promptly, and we do not mean to say that we have at all done our duty in this regard, but we promise to "be good" after this and let you know all about everything, and we appeal to the other chapters to do the same. With so much of interest in the whole Greek letter world, it would not be difficult to have two or three live fraternity topics discussed in every issue, and it is possible that some of our honorary members, or once in a while some of our college faculties would contribute something of interest to us all.

We wish our Journal every best success and hope that through its pages we shall all be stronger and truer in Kappa Alpha Theta.

OMEGA.

Alpha Beta.

SWARTHMORE COLLEGE, SWARTHMORE, Pa.

My dear sister in Theta:

We received our copies of the July number the nineteenth of this

month, and we are especially pleased with it. The literary matter seems to be of a much higher quality than that formerly presented, and the chapter letters are very interesting. We regret that, through ignorance, we did not send you any news from this chapter. We see that matter for the October number should be in the hands of the editor by the first of September. The last Journal came too late to bring this intelligence for us to send anything to you, but we ask if you can possibly publish the whole or a part of the enclosed personals. As ours is a comparatively new chapter we are naturally anxious to find ourselves among the Thetas of the other chapters.

Since we have learned more in regard to the publication of the Journal we shall endeavor hereafter to be more prompt. Knowing that it will probably be some inconvenience for you to comply with our wishes, we sincerely thank you if you will but consider them.

Yours in Theta,

ALPHA BETA

PERSONALS.**Epsilon.**

ARLETTA Warren, '89, will teach in the Aurora, Ill., High School the coming year.

Helen Jeffries, '89, will teach at Geneva, Wis.

Ella Shields, '90, will remain at her home in Wooster this winter.

Alice Brown, '89, will teach in a girls' seminary at St. Joe, Mo.

Kate M. Johnson, '91, last year at St. Joseph, Mo., teaches this year in Kansas.

Luella Wallace, '92, has accepted a position in the Crestline, Ohio High School.

Florence Wallace, ex '93, will be the vocal teacher in Oswego Ladies' Seminary, Kansas.

Harriet French and Millicent Woodworth, '91, will be co-laborers in the Wooster High School.

Cora Weber, '90, visited us in June, and we must thank her for the handsome picture which adds so much to the beauty of our pleasant rooms.

Epsilon has some very pretty new lace curtains!

Kate Johnson, Blanche Curry, Grace Overholt and Helen Simpson visited Mary James, now of Bryn Mawr, at her home in Coshocton, O., in the vacation.

Anna Lehman Phelps and 7-months old Frederick, visited her parents in Wooster at commencement time.

Mary James and Lyle Reid, with '94 through freshman, spent the commencement season in Wooster.

Jennie Connell, '90, spent her vacation in Wooster, returning to her school in New York state.

Janet Quick and Mellicent Woodworth enjoyed the excursion to Denver and the adjacent points, this vacation.

Belle Nevis, '91, will teach again the coming year in the Lima, O., High School.

Kittie Alling, formerly of Wooster University, visited her aunt, Mrs. Burrows, this summer past.

Janet Henderson expects to spend the winter in Washington, D.C.

Elizabeth Reid, '95, will attend Wellesley this year.

Edna Downey, '93, will not return this fall.

Kappa.

Miss Helen Simpson spent several days visiting friends in Ottawa, Kansas, the first of the month.

Miss Amy Wilder spent her vacation in Penn.

Miss May Russell has returned from a four months' visit in Salt Lake City, Utah.

Miss Marcella Howland, '90, recently returned from a year spent at Bryn Mawr.

Miss Bessie Hand, of Holton, visited in Colorado and Utah during the summer.

Miss Eleanor Blaker, of Pleasanton, enjoyed an extended trip in the East. She will make her home in Lawrence hereafter.

Miss Bella Sinclair is visiting in Illinois.

Miss Ella Funston, of Carlisle, daughter of Congressman Funston, passed her vacation at home.

Mrs. William MacDonald, one of Kappa's "old girls" spent the summer in Lawrence. Her home now is in Worcester, Mass.

Miss Kate Merrill, '89, has accepted a position for the coming year as instructor of English in college in Champaign, Ill.

Miss Florence Reasoner, '90, spent several weeks in the East during vacation. She will teach in the Leavenworth High School this winter.

Miss Mamie Towne visited a few days in Topeka, Kansas, this summer.

Miss Edith Clarke and Miss Kate Riggs spent their vacation in Lawrence.

Miss Maggie Rush, '93, attended the Normal Institute held here during July.

Mrs. T. J. Schaltz, nee Maud Thrasher, of Iota, spent a few days in the city recently.

Lambda.

The following we clip from the *Burlington Free Press*:

BRANDON, Aug. 30.—The marriage of Mr. B. B. Bosworth and Miss Phœbe L. Marsh took place at the bride's home in this place this morning at 11:30. At the hour announced the bride and groom, attended by Misses Cora and Eva Marsh, Misses Helen and Grace Bosworth, and Messrs. Will, Ed. and Irving Marsh and David Bosworth, Jr., entered the parlor to the strains of "Lohengrin" wedding march played by J. W. Avery. Under a cedar arch they were met by the Rev. D. Bosworth, who performed the ceremony in the presence of a small company of relatives and intimate friends. Prayer was offered by Rev. Dr. Morehouse.

The parlor was beautifully decorated with green and gold, the U. V. M. colors, which was done with ferns, cedar and goldenrod. The central arch was surmounted by "'91," their class, and on either side hung the letters of their college societies. Many valuable presents were received. Messrs. Cheney and Derby, U. V. M. '91, served as ushers. After the ceremony refreshments were served. At 2 p. m. the couple left for Rochester, N. Y., where Mr. Bosworth pursues his theological studies in Rochester Theological seminary.

Omicron.

Ellen Rosalind Emery, '93, returned to her Boston home to remain until Xmas, when she will rejoin her class.

Bessie Whitcomb, '90, is in Chicago to reside for some time with her parents. In October she will enter the Chicago University.

Frances Crooks, a pledge member, who winters in Southern Cal., returned to her home in Gilman, Ill.

Tau.

Rose and Lulu Berkey, ex '92, spent the last year studying music in Boston.

Marguerite Mulvane, School of Oratory, '91, spent commencement week in Evanston. Bessie Mars, ex. '92, Eva Hall, '90, Eva Lee, ex. '94, Minnie Church, ex. '92, Grace Knapp, ex. '91, were also welcome visitors during commencement week.

Lina Kennedy, '91, is spending the summer in Colorado.

May Gloss, '92, visited May Potter, '92, at her home in Bloomington, during the summer.

Clara Shellabarger Macferran, ex. '91, is the mother of the first Tau baby. The active chapter remembered the lad with a spoon.

Omega.

Omega now boasts nine on her alumnæ roll, and she is exceedingly proud and glad of the way in which "her girls" have flourished since they ceased to be actively hers.

Grace Fisher, '89, has received Master's degree, and has just accepted a position in the San Francisco Polytechnic School.

Elsie Lee, '89, has resigned her position in the Oakland High School, and is now in Berlin, and will soon go to Zurich to pursue advanced studies.

Ruth Merrill, '90, is teaching in the Watsonville High School.

Ruth Hobson, '90, Omega's delegate to the last convention, has just taken a position in the Berkeley High School. This is a piece of great good fortune as it will allow Ruth to be at Theta hall frequently this coming year.

Emily Hamilton, '91, is in the Alameda High School.

Grace de Fremery, '91, is in college taking post graduate studies.

Agnes Crary, '92, has just received a splendid position in the Chico Normal School.

Lulu Heacock, '92, starts next month for a year's travel through the eastern states. She hopes to meet some of her eastern sisters during her wanderings.

Jennie Watson, '92, has accepted a position with a mining corporation in Oakland.

Louise Burnell, an ex-member of '94's fine class, starts for the East in a week or two.

Mabel Ermy, of Phi, is teaching at a private school in Berkeley, and also taking some studies at the university.

Alpha Beta.

Hannah H. Clothier, '91, after a pleasant summer spent in Europe, has returned to her home at Wynnewood, Pa.

Dora Lewis, '91, whose home is quite near, frequently visits the college and takes an active interest in fraternity affairs.

Mary E. Broomell '92, is teaching in the Abington Friends' School at Jenkinstown, Pa.

Ellen Pyle took part in the class day exercises last June as class

prophet. She also was one of the honor speakers at commencement.

M. Ellen Atkinson and Annie Hillborn were also among this last year's graduates.

Margaret C. Moore, '93, has decided not to return to college, and will spend the winter at her home in Sandy Springs, Maryland.

Annie S. Atkinson, ex. '93, has returned to Swarthmore after a year's absence.

EXCHANGES.

Delta Kappa Epsilon has adopted a pin of uniform shape and size.—Ex.

A chapter of Tau Beta Phi Sorosis was launched upon the waves of opposition at Tulane University last winter by twelve ladies.—Ex.

The Chautauqua freshman class of 1894 numbers fifteen thousand.—Ex.

De Pauw is to have a new publication next year—a unique one; the preps will issue a weekly paper especially devoted to their interests.—Ex.

An entertaining, inspiring, well-edited paper is worth more to a fraternity than its ritual or constitution. It cannot be made too good.—*Kappa Alpha Journal*.

Delta Gamma and Alpha Phi have both entered the Woman's College of Baltimore. Both chapters are well chosen and have a free field of 300 students to pick from.—Ex.

University of Michigan now enrolls 2,750 students, the largest attendance of any American university.—Ex.

One of the corridors in Mammoth cave is known as fraternity hall. It contains pyramids of stones representing fourteen different fraternities. Each visitor adds one stone to the pile representing his fraternity.—*Sigma Alpha Epsilon Record*.

Extract from a letter recently received from an alumnus: "Keep on hammering at them [the chapters] till you get them to understand the necessity of electing their best man as correspondent to *The Shield*. A chapter letter should be the finished work of an artist, and not the practice of an amateur."—Ed. in *Phi Kappa Psi Shield*.

Beta Theta Pi, Phi Delta Theta and some other fraternities pay the railroad fares of convention delegates out of the general convention fund, and hence, despite their long chapter rolls—the former having fifty-nine and the latter sixty-six active chapters—there is always a large attendance.—Ex.

In an account of a banquet held recently at Leland Stanford Jr. University, was a list of the toasts, among which was the following: The Necessity (The Ladies)—Richards, '92.

The class of '91, De Pauw, is out in a unique publication; a pamphlet detailing the experience each one has had in the cold world for the past six months since graduation. Each member has written a gossipy letter to each of the others, and the secretary has supervised their publication. It makes quite a pamphlet and is an example worthy of imitation.—*Shield of Phi Kappa Psi*.

A dispatch from Smith College says: "The pin of the new society, the Psi Kappa Psi, is a dainty affair of white enamel and gold, the shape being three triangles, each bearing a letter, joined together with a knot of gold in the centre."—*Delta Upsilon Quar.*

We learn that a "Pan-Hellenic Banquet" was held by Phi Kappa Psi, Sigma Chi, Phi Kappa Sigma and Beta Theta Pi at Northwestern University in February. In classic Greek, "pan" means *all*; in modern Illinois Greek, "pan" means *nearly all*.—Ex.

Pres. C. K. Adams, of Cornell University, has resigned, giving as the reason therefor "grave and seemingly irreconcilable differences of opinion in regard to matters of administrative importance." He has done a great work for the institution, of which he has been president for seven years, the scope of its work being largely increased through his instrumentality. Dr. Schurman, a graduate of Arcadia College, Nova Scotia, and later a student in foreign universities, has been elected to succeed Pres. Adams.—*Phi Kappa Psi Shield*.

There is a movement on foot to exhibit fraternity badges, catalogues, magazines, and pictures of chapter houses at the World's Fair. Provision has been made for such display in the prospectus of the Department of Liberal Arts. Dr. Peabody, the former Regent of the University of Illinois, who is at the head of this department, has expressed an earnest desire to have a full exhibition from the Greek-letter fraternities of all that would be of interest, either to their own members or to the world at large.—*Delta Upsilon Quarterly*.

In view of the many discussions going on in the pages of our ex-

changes concerning the representation of fraternities at the World's Fair, it is a pleasure to remember that the women's fraternities have already a Pan-Hellenic committee charged with the work of preparing for our "exhibition," to one another at least, if not to the world's representative visitors. We hope the committee chosen in Boston during April, 1891, have the matter resolutely in mind.—*The Key*.

One-third of the university students of Europe die prematurely from the effects of bad habits acquired in college, one-third die prematurely from the effect of close confinement at their studies, and the other third govern Europe.—*Guizot*.

The college men of the United States are but a small fraction of one per cent. of the voters, yet they hold fifty-eight per cent. of the highest offices. This alone for aspirants to office should be a conclusive argument in favor of college study.—*The College-Man*.

The faculty of the University of Wisconsin has abolished examinations and all excuses for absence except when class standing is below 85 per cent. or absences more than 10 per cent.—*Theta Delta Chi Shield*.

The Phi Delta Theta fraternity has granted a charter for Princeton College. This will be the first chapter of any fraternity to establish there.—*Miami Student*.

At Iowa Wesleyan a man must have reached the sophomore ranks and maintained an average of 85 in his studies before he can become a fraternity man.—*The Record*.

The anti-fraternity war of last year has vindicated the fraternity idea, and some of its bitterest partisans have organized a new Greek-letter society, which they hasten to inform all is a *bona fide* fraternity. It bears on a modified Beta Theta Pi shield the mystic letters, Tau Kappa Phi. May they live long, prosper and repent of their immature ravings.—Northwestern University correspondent of the *Shield, Phi Kappa Psi*.

We cannot leave the subject of Baltimore College without a word or two on the matter of fraternities, and to call attention to the fact that this is the first women's college that has opened its doors

and welcomed fraternities, if we except Barnard, the adjunct of Columbia. This is one of the signs of progress, that the president, Dr. Gouches, not only favors fraternities but considers it worth his attention to investigate and approve the fraternities establishing there. He probably realizes that one of the strongest arguments used against women's being educated in schools where only women are admitted is that they live an unnatural life; that they are shut out from the world and bear no relation to other colleges. These objections are largely overcome by membership in a fraternity with chapters in the best colleges of the country.—*Alpha Phi Quarterly*.

President Harper of the Chicago university announces that the university is to be in all respects a co-educational institution. Further, it is stated that women are to be given places on the Faculty and are to share in the work of the university just as the men. This is certainly the logical conclusion of the co-educational movement.—*Boston Journal*.

When Ex-President Cleveland visited Ann Arbor, on Washington's birthday, he joined the Sigma Chi fraternity. It is said that considerable rivalry was displayed between the fraternities who have members in the law department, in their endeavors to secure Mr. Cleveland as a member. One fraternity even went so far as to prepare a banquet for him, have a special pin made, and issue invitations to their prominent members to attend.—*Ægis*. A dispatch to the eastern newspapers announced that the "Sigma Chi Society is located in chiefly western and southern colleges, and has a membership of 6,000, all of whom are voters."—*Delta Upsilon Quarterly*.

"The question that perplexes the correspondent is: What constitutes a good chapter letter? He does not know whether the little every-day happenings of his chapter are interesting to others, or whether he ought to endeavor to give the views of his chapter on general fraternity matters—plans by which the interest in chapter work may be increased—but the supply of this matter is limited.—Washington and Lee correspondent in *Shield of Phi Kappa Psi*.

This is a vital question to chapter correspondents everywhere, in all fraternities. "Every-day happenings," when they happen to be of general interest, are all right, but much discretion should be used in this matter. Say things that you can think of as seeming something in the way of information to the exchange editor of some other fraternity magazine—improvements or changes in college faculty,

buildings, etc., suggestions in regard to the welfare of the fraternity in general or in chapter work. Wholesome letters with life enough to help the growth we so much desire and need. You would not care to receive a letter from your best friend with simply a list of happenings; the daily paper would do as well.—*The Arrow*.

President William R. Harper, of the Chicago University, is at the Murray Hill Hotel. He has been in the east engaging professors and has already secured some of the shining lights of Harvard, Yale, and other colleges. Head professors at the Chicago University will get \$7,000 a year, and the policy of the institution will be to spend its income more in the direction of procuring first-class talent than in the erection of costly buildings. "Money will not make a college," said President Harper yesterday, "but eminent teachers will." We have started under splendid auspices and within ninety days will have \$5,000,000 cash endowment. We already have over \$3,000,000 of this in hand. Mr. Rockefeller first gave \$600,000 on condition that we raise \$400,000, which was done. Then, in September, 1890, he gave \$1,000,000, and now another \$1,000,000 in bonds bearing 5 per cent. interest in gold. Among those who have been engaged is Prof. Wm. G. Hale, now Professor of Latin at Cornell, and formerly Assistant Professor at Harvard. Prof. Laughlin, formerly Asst. Professor of Political Economy at Harvard, will take that chair at Chicago, and Prof. Wm. L. Knapp will be Professor of Modern Languages, after holding a similar position for thirteen years at Yale. President Albion W. Small, of Colby University, will be at the head of the department of social science, and Prof. Von Holst, author of the "Constitutional History of the United States," will teach history. "The University," said Prof. Harper, yesterday, "will be Baptist, as Yale is Congregational. We have twenty-seven acres adjoining the World's Fair grounds, and the two buildings now in course of construction at a cost of \$150,000 each will be finished on September 1. Stagg, of Yale, comes to take charge of our athletics." President Harper was graduated from Yale in 1876, and was a professor there for five years.—*The Shield, Theta Delta Phi*.

The literature of the Greek world is to be enriched by the advent of a new publication devoted to Pan-Hellenic interests and to be known as *The College Fraternity*. No. 1, Vol. 1, is scheduled to appear October 1, 1892, and if the skill of experienced F. M. Cros-

sett of the *Delta Upsilon Quarterly* and E. H. L. Randolph of the *Scroll of Phi Delta Theta* counts for aught, the new venture starts out on the wreck-covered waves of similar efforts with every presage of success.

The magazine aims to supply the demand for matter of a highly pronounced literary character and to serve as a medium for the expression of Greek interests in their entirety; and in so far as it does this and also tends to bring fraternity men into close harmony and sympathy with each other, it must command the co-operation of all good fraternity men.

The address of the new publication is 171 Broadway, New York, and the editors cordially invite the co-operation of all members of the fraternity, both in the contributions of articles of a general fraternity interest and also in furnishing news.

Phi Gamma Delta cordially extends the hand of greeting to the new publication and wishes it a more liberal share of success than has been accorded its predecessors.—*Phi Gamma Delta Quarterly*.

Yale has decided to admit women to some of its courses. Thus far women have never been able to get farther than the doors of the art school. It has been decided that next fall all the post-graduate course, with the degree of "Doctor of Philosophy," will be open without distinction of sex. It is not the design to establish an annex or other rival of the colleges already existing for women, but to receive the graduates of those colleges and give them as good opportunities for the most advanced research and education as can be found in Europe. Yale is the first of the great universities of this country to make this change. The faculty of Yale has also decided to greatly increase the number of scholarships and fellowships open to all graduates, in order to strengthen Yale's hold upon the smaller western colleges, and to increase its means for the higher professional education of teachers. A pamphlet, announcing many new details, is to be published. These changes are the result of a year's consideration of the matter by a special committee, and it is considered that their consummation will be one of the greatest improvements inaugurated in President Dwight's term.—Ex.

"One more masculine stronghold has been bombarded. The enemy has weakened, and the women will enter the fort. However, the surrender is not unconditional. Yale has opened her doors to women in the graduate departments, and this is a step in advance which is not to be underrated, although the susceptible under-grad-

uates are still to be protected from the demoralizing influence of the co-ed. The privilege granted is quite sufficient for the present; it is the first step that is difficult to take; having once broken away from the time-honored traditions and overcome prejudices fostered by education and cherished through custom, it will not be long before all the barriers standing between women and Yale will be removed. It is safe to prophesy that the freshman girl will soon be as familiar a sight about the old halls of Yale as is the sophomore boy. The admission of women to the graduate departments does not in itself mean so much; there will be no great influx of women, aspiring to the Ph.D., into New Haven. Comparatively few women have thus far undertaken extended graduate work, and these few are scattered throughout the country. The action is important in that it indicates a decided change in sentiment; it is significant because it is prophetic of still greater changes. 'Though the mills of the gods grind slowly'—in the East—yet they grind, and if the Eastern girls will wait with patience, and faith, they may yet live to see their daughters deliver the philosophical orations at the Yale or Harvard commencements."—*Ed. in Anchora.*

The sororities at the University of Wisconsin have almost decided a mooted question, and solved a riddle of long standing. The question, and the plan for its decision, are found in this quotation from the correspondent at Wisconsin:

"It is generally admitted that the very enthusiastic 'rushing' the first two or three weeks of the college year, the hasty 'bidding' and the hasty decisions, are objectionable. These admitted as evils, the natural question arose: How can they be remedied, or at least modified? The question of postponing the date of 'bidding' has been submitted to the four women's fraternities represented in the university. Different dates have been proposed: none earlier than six weeks after college opens, and none later than early December. It has been generally agreed also that could this plan be carried out with an equally high spirit of honor by all the fraternities, it would be very beneficial in many ways. But there has been much discussion as to the entire practicability of such a scheme. As it now stands, Kappa Alpha Theta, Gamma Phi Beta and Kappa Kappa Gamma have each declared themselves unanimously in favor of the compact—of course with the understanding that all the others would be equally bound. Delta Gamma has as yet given no decision."—*Delta Upsilon Quarterly.*

Literary Notes.

D. Appleton & Co. publish immediately *Capt'n Davy's Honey-moon: A Manx Yarn*, by Hall Caine, the well-known author of *The Scape-Goat*, *The Deemster*, etc, (the latter of which has run through twelve editions). Also a new volume in Appleton's Summer Series, by John Seymour Wood, entitled *Gramercy Park: A Story of New York*.

An Englishman in Paris, which will be published immediately by D. Appleton & Co., gives an intimate and most entertaining series of pictures of life in Paris during the reigns of Louis Phillippe and Louis Napoleon. It contains personal reminiscences of the old Latin Quarter, the Revolution of 1848, the *coup d'etat*, society, art, and letters during the Third Empire, the siege of Paris, and the Reign of the Commune. The author enjoyed the acquaintance of most of the celebrities of this time; and he describes Balzac, Alfred de Musset, Sue, the elder Dumas, Taglioni, Flaubert, Auber, Felicien David, Delacroix, Horace Vernet, Decamps, Guizot, Thiers, and many others, whose appearance in these pages is the occasion for fresh and interesting anecdotes. This work may well be described as a volume of inner history written from an exceptionally favorable point of view.

The novel by Miss Mary Angela Dickens, granddaughter of Charles Dickens, entitled *Cross Currents*, is ready for publication in Appletons' Town and County Library.—The *London Spectator* has said, that had the veteran writer lived to see it he "would have found pleasure in the thought that, after he was gone, the name of Dickens would still be honorably associated with imaginative literature. *Cross Currents* is not only an excellent novel, but it is distinguished by a kind of excellence which is exceedingly rare in the work of a beginner. Every page inspires one with a desire to meet its author again."